

Zion's Herald

WEDNESDAY, NOVEMBER 27, 1901

WORKERS TOGETHER
WITH HIM

*A CITY dweller I; one potted plant
Is all my summer dower.
Each morn there comes a bee on shining wing
To feast from my fair flower;
The nectar sipped, with clear, contented boom
He darts away on swiftest wing
To find another bloom.*

*A message has my morning caller brought,
Rare comfort for my heart:
In God's vast plans to bless His needy world
I bear my humble part;
Nor do I know what board of precious sweets
Is fed from my one blossom's cup,
What hive its store completes.*

*One worthy deed each day, one gentle word,
One thought, kindly and true, --
Master! Thou hast Thy swift-winged messengers
Thy lovely will to do;
May it not be they come and bear away
Such lowly tributes of my life
To bless another's day, --*

*Some greater day, which, minus my small gift,
Might fall just short of measure full and free.
Master! How all unworthy is complaint
Since Thou hast use for me.
Bloom on, my hermit plant, from floral still
Yield to the dipping bee
Thy golden nectar, greater store to fill!*

Written for Zion's Herald by
Ada Melville Shaw

No Bar-rooms on the Lord's Day

[From the New York Observer.]

THE recent municipal campaign was waged and won on an appeal to the Decalogue. Men of all parties said the words given on Sinai, "Thou shalt not steal," had never been repealed, and that a combination of men whose political actions seemed to indicate the reverse, were not to be trusted with the wealth and social life of the metropolis. The result was one in which well-meaning citizens throughout the country feel a share; from Europe also came congratulations at the overthrow of a political faction which dared to set at defiance the laws of God and man.

But scarcely has the note of triumph died away before a new danger threatens the community. One of the successful candidates, whose duty it will be after January 1 to prosecute all lawbreakers, in interviews and published statements, seeks to create a sentiment in favor of open saloons on the Sabbath. In this effort he seems to be aided by some politicians and by a few clergymen, who say that it is not fair to the poor man to keep his club room—the saloon—closed on Sunday by law while the same law allows the rich man to have liquor served to him in his luxurious club. Fair play, they argue, demands that the poor and the rich should have similar privileges.

Gentlemen of the Bar, the Press and the Pulpit, eternal principles do not change with a victory at the polls. Back to the Decalogue: the Tables of Stone that con-



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tained the injunction, "Thou shalt not steal," said also: "Remember the Sabbath Day to keep it holy." New York wants honest men in its places of responsibility; your splendid efforts, backed by the silent votes of a quarter million of your fellow citizens, have achieved that result. Do not impair the glory of November 5 by an appeal now to the passions of men who fear not God nor regard man. Your demand for fair play between the streets and the avenues is a just one, but your attempt to enforce that demand is not calculated to bring honor to the new administration, nor add to the morality and prosperity of the city. Fair play there should be; it can be secured. Say to your equals in the wealthy clubs: It is not fair that we should avail ourselves of privileges which are denied the workingmen. They look to us as examples in morality. The experience of a former administration has shown that a God-fearing and Sabbath-respecting official, even when hampered by colleagues not in entire sympathy with him, can enforce the excise law as effectively as the laws against gambling, arson or murder. He was not able to prevent murder or arson or gambling or Sunday liquor-selling entirely, but he enforced all the laws without fear or favor. Let us stand by his successor in Mulberry St., whom Mayor Low shall appoint, and aid him by example as well as precept, and we shall hear few complaints against sumptuary and Puritanical laws.

The Sunday saloon is not a necessity even for the workingman. He knows, seemingly better than his zealous friends, that he can carry home a few bottles of beer or a flask of liquor on Saturday night, if the Sunday law is enforced. And he knows, further, that this is a matter of economy for him; the special curse of the Sunday bar-room is that it has an untold advantage over the wife and children. Some of the advocates of the open Sunday call the saloon the "Poor Man's Club;" they speak all too truly, however unwittingly. It is the club with which he beats his wife and children, as many a wan and bruised face betrays. Should we not think of them as well as of the "poor men?" Sunday saloons mean now, with a nominal observance of the Raines Law, Sabbath desecration, saddened home life, unnatural and unnecessary poverty. The plea of the brewers, who own many of the saloons, and are dependent upon the output from them for the return of the money advanced for license fees, rent, etc., is, "Give the poor man a chance." The answer of many a saloonkeeper to the writer has been: "I will be glad to close on Sunday if you will make my neighbor do so." The sneer of the employees in many a bar-room is: "What kind of a reform is that which saddles more Sunday work on us? Is that the boasted Christianity of the better classes?" The cry of wives and mothers is: "Have they no mercy on us and our

children?" The word of the Lord in the midst of these voices is: "Remember the Sabbath Day to keep it holy."

PUBLISHER'S COLUMN

A Word to our New Subscribers: It has given us pleasure to welcome you to our host of readers. Of course you have found the paper interesting and instructive. Why not help us, and help your friend, by saying as much to him? He can obtain it on the same terms you did by sending us a postal card, or by handing his name to his pastor. Quote him some good point from this week's paper, and so prove to him its excellence.

BROTHER PASTOR: Have you made that canvass yet? There are only four issues now remaining before Jan. 1. So there are only four free copies possible, on our Fall offer. If you wait another week, there will be but three. Why not make the effort now, before your powder is one-fourth gone and no game even sighted? We have sent you your list. A large number of your officials are not on it. Why not secure the last one of them this week? One pastor did it three weeks ago.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

CHINESE EXCLUSION

THE Geary Chinese Exclusion law will expire next May unless it is re-enacted by Congress. It has not been altogether successful, in spite of the large sums of money spent in the attempt to enforce it. Chinamen have been smuggled into the country right along in spite of all that the inspectors could do to prevent it. The chief port of entry has been "through San Francisco via Mexico." As has been mentioned before in these columns, Chinamen would gain admission with the statement that they were *en route* to Mexico; but it has been known for some time that they nearly all found their way back into this country. This has been stopped temporarily by not allowing them to cross the United States. The relations of this country with China have given the question of exclusion a new aspect. American manufacturers are exceedingly eager to obtain commercial advantages, and they fear the continuance of exclusion will be detrimental to their interests. Secretary Gage of the Treasury Department is suspected of favoring the free entrance of both Chinese and Japanese. On the Pacific coast the re-enactment of the Geary law is being vigorously agitated. On Thursday of last week a convention attended by 1,500 delegates was held in San Francisco. Mr. Geary, the author of the bill, was the chairman. A memorial to Congress asking for the re-enactment of the exclusion law was adopted, and a delegation was appointed to work in the East. There is some sentiment on the coast in favor of extending the restriction to the Japanese. The Japanese are working hard, however, to prevent any action that would affect their standing in this country.

DOMESTIC EXPANSION

ATTENTION is again directed to the rapid development of this country by a despatch from Washington stating that Oklahoma, New Mexico and Arizona are promising candidates for admission to statehood. The population of the Territories named is: Oklahoma, 398,245; New Mexico, 198,777; Arizona, 122,212. So far as population is concerned, they are fully qualified for the privileges and responsibilities which they desire.

Also they have railroads, industries, growing towns, newspapers, banks, good school systems, and other elements of a trustworthy degree of "civilization." Viewed from a political standpoint, the erection of three additional States means six more U. S. senators and three representatives — a total difference of nine votes in Congress, which is no small matter in the estimation of practical politicians. The probable partisan bias of these new members will have an important bearing on the question. It is intimated that President Roosevelt will recommend the admission of these Territories in his forthcoming message to Congress.

GROWTH OF RURAL MAIL SERVICE

THE rural delivery system has grown so rapidly since its inauguration a few years ago, that the post-office officials are considering the advisability of transferring this branch of the work to the classified service. Appointments have hitherto been made without reference to the requirements of the civil service law. There are now between six and seven thousand persons employed in delivering mail in the country districts, and the plan has been so successful that the number is rapidly increasing. In making the transfer the chief difficulty will be to determine what examination the rural carriers shall be required to take. It is stated, however, that they will be expected to answer a very simple set of questions.

TAXATION OF CAPITAL STOCK

SEVERAL weeks ago we presented an analysis of a decision by the supreme court of Illinois which requires the Board of Equalization of that State to assess the capital stock and franchise values of corporations. In compliance with this ruling the Board last week made an assessment for 1900 on values aggregating \$86,000,000, on the intangible property of five public service corporations: People's Gas Light and Coke Co., Chicago City Railway Co., Chicago Edison Co., Chicago Telephone Co., South Chicago Railway Co. The valuation is in addition to that made on tracks, rolling stock, etc., and is \$77,500,000 more than that which the supreme court declared was fraudulent. Without giving the mathematical process, it may be stated that the corporations will be compelled to pay more than \$1,000,000 in excess of the assessment made before the matter was taken into court. Eighteen other corporations, embracing all but two of the traction companies, which are included in the above assessment, have applied for an injunction to restrain the board from assessing them pending a further hearing in court. If these companies

should be assessed according to the present ruling, their valuation would aggregate more than \$100,000,000. The corporations will make a strong resistance to the collection of the increased taxation.

COMMON HONESTY AND DIPLOMACY

MANY people think of "diplomacy" as a pleasant sounding synonym for the harsher but more specific expression, "polite lying." All negotiations between nations are supposed to be tinged with more or less deceitfulness on the part of government representatives. However, it appears that Secretary Hay does not take quite this view of the matter. At a recent banquet in New York city he made a speech in which he said that "our guide in diplomacy is the Monroe Doctrine and the Golden Rule." His interpretation has been accepted as meaning that the United States believes in the practice of sincerity and frankness between nations as well as between individuals. The diplomatic success of Secretary Hay in dealing with the situation in China and in recent negotiations with England is undoubtedly due to the observance of his new rule. Much comment has been occasioned by the speech in all parts of the world. One feature that has elicited unbounded commendation is the declaration that this nation is the friend of all "sister States." He expressed his own thought, and likewise the feelings of all true Americans, in these words: "No wantonness of strength will ever induce us to drive a hard bargain with another nation because it is weak, nor will any fear of ignoble criticism tempt us to insult or defy a great power because it is strong, or even because it is friendly."

ENGLISH PEERS REBUKED

IT is quite probable that the coronation will be exclusively an English affair after all, in spite of the fact that the hereditary holders of seats have been selling them to foreigners. An authoritative statement recently appeared in the *Manchester Guardian* to the effect that the King has expressed his desire that the congregation at his coronation should be composed exclusively of British subjects. He resolved on this, so it is stated, because many transatlantic and continental personages have been offering large sums for seats in Westminster Abbey. He decided that the mere fact that seats were being sold should dispossess the holder or his nominee of the right of occupation. It is said that the King is greatly chagrined at the extent to which the right to occupy seats in the Abbey has been bartered. It is understood that much of the traffic in seats has been carried on by the peers who were not averse to making a good profit thereby. The prohibition of the

attendance of foreigners at the Abbey ceremony will not, of course, exclude accredited representatives of governments and rulers.

RECIPROCITY CONVENTION

IT seems that the so-called reciprocity convention held in Washington city last week was not very much in favor of real reciprocity after all. The resolutions adopted recommended the establishment of a new Department of Commerce and Industries in charge of a cabinet officer, and the reference of the question of reciprocity to a commission established as a permanent bureau of the new department. The definition of "reciprocity" as understood by the convention is expressed in the first resolution: "This convention recommends to Congress the maintenance of the principle of protection for the home market and to open up by reciprocity opportunities for increased foreign trade by special modifications of the tariff, in special cases, but *only* where it can be done without injury to any one of our home interests of manufacturing, commerce, or farming." Newspapers in favor of reciprocity point out that the convention was really anti-reciprocity, because it expressed no willingness to make tariff concessions to other countries in return for opportunities to increase our trade therein.

DEVELOPMENT OF THE PHILIPPINES

AN important recommendation is made in the first report of the Philippine Commission, which recently reached the President. It is that Congress repeal that provision of the army appropriation law prohibiting the "sale or lease or other disposition of the public lands, of the timber thereon, or the mining rights therein; also that more latitude be allowed in the matter of granting franchises." Under the present law "all franchises granted shall terminate one year after the establishment of permanent civil government." The islands contain 78,000,000 acres of arable and timber land, of which less than 5,000,000 are held in private ownership. Between 200,000 and 400,000 natives are holding 69,000,000 acres of public land as "squatters." In the opinion of the Commission the chief obstacle to the investment of capital is the limited and uncertain tenure of franchises and the inability to obtain titles to land. These restrictions were made at the beginning to protect the people from land-grabbers and the greed of corporations until a settled government could be established. The Philippines afford a rich field for all kinds of financial operations, and Congress will probably be urgently importuned to remove the restrictions indicated.

COST OF ISTHMIAN CANAL

DETAILS as to the route and cost of the Nicaragua Canal are given in a supplemental report prepared by the Isthmian Commission and submitted to the President. The cost in round numbers is estimated at \$189,000,000. The plans and specifications include a large harbor at Greytown at the Atlantic end, and one at Brito on the Pacific, a canal of eight locks, and an enormous dam at Conchuda on the San Juan River, several miles above the

mouth of the Carlos River. The length is 183.66 miles, over one hundred of which will be made by dredging and utilizing Lake Nicaragua and the San Juan River. In getting over the divide between the oceans the locks will make lifts varying from 19 to 40 feet. The heaviest cut will be at Tamboreito, twenty-six miles from Greytown, where it will be necessary to make an excavation 297 feet deep for a distance of 3,000 feet through a rocky ridge. There is a very strong presumption that these estimates will be accepted by Congress, although there is a possibility that the unfinished canal of the Panama Company may be purchased.

AFFAIRS IN ENGLAND

THE English Parliament has been called to meet on Jan. 16—a month earlier than usual. More money is needed for the Boer war, the cost of which is now about \$6,250,000 a week. It is apparent to the leaders that a grave crisis is impending. Other serious aspects of the situation are the growing indignation in Germany over the reference of Mr. Chamberlain to German cruelties in war, and the election of Col. Arthur Lynch, a Boer officer, as member of Parliament from Galway, Ireland. Mr. Chamberlain declines to discuss the agitation in Germany. There are indications that his impolitic speech has damaged his reputation with the better classes in England. Colonel Lynch has been notified that if he comes to England he will be arrested and tried for treason.

DESIGNS FOR THE NEW BATTLESHIPS

IN spite of the advocacy of double turrets by Admiral Bradford and Captain Sigsbee, the Naval Construction Board has agreed upon plain turrets for the new battleships, the construction of which Congress is expected to authorize at the coming session. Other features are: Speed 19 knots, tonnage 16,000, cost \$5,000,000 each. They will be the fastest vessels of their size in any navy, and in all points will be superior to the big British battleships. The main battery of each ship will consist of 12-inch guns as the heaviest, with 7-inch and 6-inch guns on the sides.

EDUCATION OF INDIANS

IN his annual report, which was issued this week, Secretary Hitchcock states that important changes will be made in the government system for educating and civilizing the Indians. The secretary is convinced that the so-called "higher" education is a detriment rather than a help, and hereafter the instruction will be limited to the grades of the common school. In addition thereto special attention will be given to industrial training where not already established, to consist of carpentry, blacksmithing, harness, shoe and wagon-making, and similar trades among the boys, and laundering, cooking, tailoring, dressmaking and general housekeeping among the girls. He is also of the opinion that non-reservation schools have fully served their purpose, and that further extension of such institutions should not be permitted. He believes increased facilities for Indian education should be sought in the district

schools adjacent to reservations, and in the establishment of more day and boarding schools upon the reservations. Hereafter all able-bodied Indians who have an allotment of land will be required to perform some work on a part of it, and to this end rations will no longer be issued to such Indians. The purpose is to develop the spirit of self-reliance by throwing them upon their own resources.

RIOTS IN GREECE

THE explanation of the riots and bloodshed which occurred in Greece last week is that the educated people are bitterly opposed to the translation of the Bible into the mongrel language spoken by the common people. Americans can scarcely understand the deep-seated racial hatreds that divide the people into classes in the old countries, but it is this feeling which precipitated the riots when the matter of translation was advocated. The pure-blooded Greeks have long cherished a hope of restoring the national life and spirit of their country, and to this end have jealously guarded the purity of their language by using the Hellenic or Romaic version of the Bible in their church services. The proposed translation would be into a dialect corrupted by the incorporation of Slavic words, which is particularly offensive to educated Greeks.

PROPOSED PAN-AMERICAN ROAD

THE Pan-American Congress this week is discussing a plan for the construction of a railroad connecting North and South America by way of the Isthmus, prepared by ex-Senator Davis, which has been unanimously adopted by the railway committee. The plan proposes the formation of a commission with headquarters at Washington, composed of representatives of all American nations to keep the matter before the public; to authorize Mr. Davis to enlist capital; to secure subsidies from the governments interested; and to pledge the more prosperous countries to aid those which are unable to do their share because of depleted finances.

REVOLUTION IN COLOMBIA

COLON and Panama are the most important centres of war in Colombia this week. Last week Colon was captured by the Liberals. The attack was a complete surprise. One hundred marines were sent ashore from the U. S. gunboat "Machias," and took possession of the railway station to prevent obstruction of traffic, as is required by treaty. This week Captain Perry, of the "Iowa," which has been stationed on the west coast, was directed to take entire charge of the naval force on both sides to protect American property and maintain open transit across the Isthmus. In compliance with this order he has detailed marines from the "Iowa" to accompany the trains, and at this writing traffic is uninterrupted. The Colombian troops have given notice of their intention to bombard Colon, and Captain McCrea of the "Machias" is exerting himself to prevent the attack until all non-combatants have had an opportunity to escape from the city. The Colombian government is still in possession of Panama, but Liberal troops are preparing to make an attack upon that point.

POOR LOGIC AS WELL AS POOR ETHICS

ADVOCATES for open saloons on Sunday in New York, base their claims not only upon poor ethics, but upon poor logic. Because the Raines Law is shamefully abused, as all confess, and because, under it, liquor is already sold on Sunday, and because Mr. Low considers it impossible to prevent the sale of liquor on Sunday, then the Sunday law should be lowered in its restrictions to meet the practices and demands of the people. If this is good logic, it should apply to other laws. Will it bear? Let us see. The South and part of the border West believe in and practice lynching. Even the majority of the people in large sections of the country hold unrelentingly to this barbarous practice. To apply the logic of the saloon problem in New York, we must consent that laws against murder be repealed and that the right of lynching be legalized. Specialists in criminology state that crime is on the increase everywhere, and it would sometimes so seem. We do not admit or deny the contention; but certainly crime is not overcome by the existence of law, nor by the prompt execution of it. Then on Mr. Low's plane of reasoning we should say that, as crime does exist, and always will exist, the standards of legislation should be degraded to meet actual human conditions.

Judge Jerome told the reform women of New York during the recent campaign, in a public address, that there were 100,000 prostitutes in that city, and that little or nothing could be done for their reform. He was reported to have said: "Women as well as men are creatures of passion, and they will gratify it at all hazards, and that he would like to see the first section of the law against social vice so amended as to allow a disorderly house to continue as such without it being a criminal offense to maintain it." Apply the Sunday-saloon logic to this unspeakably humiliating condition, and what follows? Nothing except the legal recognition and regulation of social vice as on the Continent. This, too, appears to be a part of Justice Jerome's plan for reforming New York city. Is this the American ideal for the reformer and the legislator—to level the law down to the appetites, the lust, the brutality, of human nature at its worst? Is that the language of the Decalogue or the Sermon on the Mount? No system of morals or government is instituted on that basis. The proposition is illogical, abnormal, and morally suicidal.

Carry the same style of logic a point further. Messrs. Low and Jerome demand a new excise law, authorizing the open saloon on Sunday, because the Raines Law has been infamous in the results produced. They predict and promise that the new law shall be free from all the abuses which have followed in the trail of the old. Is there any good reason to be thus optimistic in the matter? Can any law be so framed that the liquor-seller and a corrupt police will not evade and nullify it? All this talk about "respectable" liquor-selling in an open saloon on Sunday is delusive theorizing without any substratum of fact to warrant it. The

simple truth is, that any law, with whatever restrictions, which permits the open saloon on Sunday, is doomed in the fierce light of history and experience to be hated, in a little time, much more than the Raines Law, and the authors of it will also be doomed to unrelieved obloquy. This is the stern logic of observation and experience.

And here is another sample of the same logic: A New York daily paper (we withhold its name because it is usually sound on questions of morals and righteousness) declares that every person who does not support Messrs. Low and Jerome in this proposition for the Sunday saloon, is helping to restore Tammany to power. What grossly weak and unfair logic, and how unjust to swing that ugly whip over our heads! No righteous citizen desires the return of Tammany; but he will not for that reason support a proposition that even Tammany never has had the effrontery to suggest. Tammany never dared to propose anything so presumptuous, offensive and ruinous. What a howl would have been heard in New York, and all over the land, if Tammany had announced, through Richard Croker or Mayor Van Wyck, that it was to seek from the Legislature the right to open Sunday saloons! Messrs. Low and Jerome are out-Heroding Herod. The movement for good government in New York begins in the effort to secure the Sunday saloon, forgetting that the saloon has always been the foe of good government everywhere and the ally of all things evil. What a palpable and odious incongruity! Poor logic and poor ethics! Could any spectacle be more humiliating than to see these two honored leaders of reform on bended knee to leading politicians, to enable them to secure from the Legislature a law to authorize the Sunday saloon, so that they can keep their promise to the East Side foreigner and thus retain his vote? The game has already become one of politics. To hold the German vote is the dominating and absorbing purpose. The price stipulated is the Sunday saloon. Alas! Esau sold his birthright for a mess of pottage. Messrs. Low and Jerome are bartering their political birthright for a lower and a meaner consideration.

The appeal for "Home Rule" for New York city is the latest popular dodge, but will in the end deceive no one. It is only a plea, in guise less offensive, for the Sunday saloon. It is hoped by its promoters that the idea of home rule will be so highly agreeable to the American citizen that this proposition for the Sunday saloon may be floated under its flag. But this deceptive scheme will miscarry and result in the confusion of its advocates. We advise them that agitation has not really begun. This iniquitous scheme cannot be "done in a corner." The people are not to be misled or duped. When the situation is once fully realized and the conscience of the people is aroused, as it surely will be, "it will thunder all along the line." Messrs. Low and Jerome are not aware of the bigness of the contract they have taken; they cannot fulfill their promises. The Sunday saloon will not come under the plea for "home rule" because this is really the main reason why the plea is made. This is a demand for special leg-

islation, to which suspicion always attaches. There is no sufficient reason for it. Here the logic of fact is fatal. Should New York city desire anything that the entire State is unwilling to grant it? Is there a town in the State that has not a vital interest in the morals, good name and influence of New York city? Is there a home in the State that does not feel the pulse-beat of that great metropolis? Parents, wives, sisters, brothers, friends, are constantly sending those nearest to them to live there, and to be acted upon by the influences of this tremendously influential city. Is not every woman, child, and man interested in the proposition of whether or not New York city shall be cursed with the Sunday saloon? Assuredly; and they will see to it that this right is not taken from them. The proposition for home rule in cities, though a sweet-sounding phrase, has evil in it. It would prove subversive and revolutionary. The State is supreme and sovereign so far as every vital interest is concerned, not the city, or cities, of the State. If we are to have a German city within New York city, then we shall be met with the demand for a Jewish, an Italian, a Bohemian, an Irish, or a dozen other cities with their un-American peculiarities. There is infinite danger in the proposition. It needs most serious and prolonged consideration from every side. Something more of home rule can be safely granted to all cities, but the demand, when it comes, must have some other reason than the desire to grant the Sunday saloon to some foreign contingent in order to fulfill political promises which never should have been made. Home rule, when granted to any city in any form or degree, must conform to the spirit and purpose of all that is best in our Americanism.

Missionary Outlook

THE General Missionary Committee did several wise things in planning for another year. It kept within the limit prescribed by the General Conference, made provision for the overdraft of last year, recognized gifts for special fields, and adopted a good plan for increasing the collections. In order to obtain money for the overdraft without appropriating a larger amount than was raised last year, it was necessary to reduce the appropriations to both domestic and foreign missions at the average rate of about eight per cent. This action is in harmony with strict business integrity, and was an absolute necessity. It will have a twofold effect upon the missionary operations of the church. Domestic mission points located in the midst of a constituency that has not been thoroughly developed because of dependence upon outside help, will be compelled to exercise more self-reliance, which in the end may prove beneficial in some cases. In the foreign field and in some localities in the home field, missionaries, their wives and their children will be compelled to get along with less money than last year. How much of privation and actual suffering will ensue because of the cut, the future alone will show. Realizing the imperative need of increasing the income of the Society in order to maintain existing missions and extend operations into promising fields, the "Open Door Emergency" plan was adopted and referred to the Board of Managers to carry into effect. Several additional assistant secretaries will probably be em-

played to co-operate with the presiding elders, pastors, and other workers in the dissemination of missionary information and the development of enthusiasm. The demands upon the office are such that the Corresponding Secretary must give his time largely to the consideration of questions arising in connection with the actual work in the field, and for that reason the force of assistants must be increased.

The supreme purpose of the forward movement is to bring the income of the Society up to \$1,500,000, from collections alone, which would be an increase of about \$316,000 over the amount received last year from that source. We are confident that, as soon as the entire church is thoroughly and specifically informed on the subject of missions, the income will easily keep pace with the progressive operations of the Missionary Society. Presiding elders, pastors, district missionary secretaries, Sunday-school superintendents, and Epworth League presidents will find that the spread of information in their respective fields will greatly promote the evangelistic spirit and thereby strengthen the local organization. It is an error to think that money taken for missions will weaken the local finances. Aggressiveness in behalf of all the general benevolences has exactly the contrary effect. This is the testimony of hundreds of successful presiding elders and pastors. Therefore we lay the matter upon the hearts of pastors and people, and earnestly urge their hearty, intelligent and sympathetic support of this supreme benevolence of the church.

Leaf from a Pastor's Diary

ON the second Sunday of this month, in one of our near-by cities, a minister whom the people have come to recognize and love as their sympathetic helper and servant, was summoned, between his morning and evening services, first to a home of the dead, then to one of the dying. A good part of the afternoon he remained, by special request, to comfort a family where the husband and father had that very day instantly died while sitting in his chair. Returning to the parsonage to devote the little time left him to further meditation upon his sermon for the evening, he was waited upon by two women who requested that he visit immediately a dying man living near. Accompanying them to the home, he found a man sitting in a chair gasping for breath, who, though near to death, was perfectly clear and rational. He knew that his departure from this world was near, as did the sorrowing wife and a goodly number of friendly neighbors who were present. When the preacher sat down beside the sufferer and took his hand in his and began to talk with him, the room was full of friends who had gathered to witness the interview. It was not an easy place for the comparatively young clergyman; it would have tested the faith and the nerve of one who had been long in the pastorate. Silently the minister had asked God to aid him in helping the sick man and the people in the room. Gradually the conversation led up to the spiritual condition and hopes of the sufferer. With entire frankness, and as best he could in his physical distress, he said that, while he had no visible connection with the church, yet he believed in God and felt that his only hope was in Jesus Christ, his Saviour. After the minister prayed, he expressed himself as comforted, and reiterated his trust in God. So strongly was the preacher then impressed with the conviction that the dying man was a suitable candidate for baptism and should receive the seal and comfort of that sacrament, that he asked him if he would like to be baptized. Receiving an earnest

affirmative reply, that servant of God, in the presence of the wife and neighbors, as tenderly and briefly as he could on account of the critical condition of the candidate, administered Christian baptism. The recipient expressed deep gratification, and the witnesses were profoundly impressed. As servant and representative of Jesus Christ he simply obeyed the spirit and letter of his Master who gave as His last command: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (R. V.).

A day or two after, with the lesson of that home still upon him, he visited a young man in his parish who was wasting away with consumption. During his long illness and confinement, under his pastor's faithful help, he had found Christ as a personal and sufficient Saviour, but he had no formal connection with the local or larger church of God. Especially impressed with the conviction that the administration of the sacrament of baptism would prove a confirmation and comfort to the young man, his pastor asked him if he would like to be baptized. The proffered privilege was seized with eagerness. But, said the minister: "James, you are very weak, too weak perhaps to have me use the ritual. Shall I not omit it, or some part of it?" "No," said the sick man, "I want to hear every word of it. Please do not omit any of it." The entire ritual was, therefore, used, and the candidate was baptized. When the ceremony was completed, he said, with tearful emotion: "Thank God for that!"

Thus does this minister go about among the people "doing good," humbly and with perfect naturalness, as if this were the service to which he was called. He has become the daysman between the sorrowing, dying and sin-sick multitude and their God.

So well has this come to be understood in the community, that he was sought recently by a brilliant young lawyer who had become a hopeless slave to the drink habit. "In my utterly hopeless condition," said the young man, "you seemed to me the one and only person who could help me." And the preacher took him into his study, and told him that only the grace of God as expressed in the Holy Spirit was the sufficient help to enable him to conquer his appetite for liquor. Then, on bended knees together, the minister prayed and the prodigal followed, asking for forgiveness and help. Is any greater honor put upon any person than to be thus taken into the confidence of the people, who are indeed, as Jesus said, "like sheep having no shepherd?" No ambition can be holier than the aspiration and the purpose to be just such a shepherd to wandering, suffering, dying humanity. This spirit crowns the pastorate with its real mission and service.

National W. C. T. U.

THE twenty-eighth annual convention of the National Woman's Christian Temperance Union began its sessions in the First Baptist Church, Fort Worth, Texas, Nov. 15, and closed on the evening of the 21st. The president, Mrs. Lillian M. N. Stevens, of Maine, was in the chair. Delegates from all the States and Territories, and from Cuba, Great Britain, Switzerland, Mexico and Hawaii, were present, 293 in all. Mrs. Stevens, in her annual address, which was able and comprehensive, thus summarizes some of the more pertinent considerations:

"One of the chief sources of anarchy in our country is without doubt the un-American liquor business, for the saloons are

the schools of lawlessness. Because we are patriots, if for no other reason, we should work for the overthrow of the saloon and the saloon power, and for the extermination of the liquor traffic.

"While the year has had its sorrows and disappointments, it also has had its joys and victories. Among the temperance victories of the last year we gratefully record the action of the Senate in ratifying the treaty for the protection of the African races, and we are told that for twenty months neither Boers nor English in South Africa have allowed liquors to officers or men. The good effect of England's policy in discouraging the use of liquor in the army is being felt, and we have reason to believe that the soldier boys do not feel defrauded.

"The French Minister of War has sent a message to every commandant of an army corps prohibiting the sale of liquor with an alcoholic basis in barrack, canteen, in camp or field, and, moreover, provision is made for lectures before the troops on the effects and dangers of alcoholism. Even Russia has a governmental commission which recommends the prohibition of liquor-selling in army canteens. Austria and Germany are endeavoring to strengthen the efficiency of their armies in discouraging the use of alcohol in drinks. In view of all this and much more, it is not at all strange that the Congress of the United States decided that the army saloon in this country must be abolished. But evidently there is a concerted plan on the part of the anti-temperance forces to try to prove that the law is productive of evil results, an increase of drunkenness, desertions, riots, etc., and testimony to this end is being gathered and given to the public. Meanwhile, the temperance societies, ministers' associations and others are likewise receiving testimony of an entirely opposite character.

"We must make our strongest protest in strongest form against State-regulated vice in the possessions of the United States."

At the conclusion of the president's address the corresponding secretary's report was read, showing that literature to the amount of five million pages had been distributed this year, and that the correspondence had included Cuba, Porto Rico, Mexico and Hawaii. Nineteen States had received assistance from the Frances Willard Fund. The treasurer's report showed the expenses to be \$3,000 less than ten years ago, while the results obtained were incomparably greater. Receipts for the year 1900 were \$14,452, with expenses of \$23,916.

Leading representatives occupied the pulpits of the city on Sunday, the 17th, making a very favorable impression. As a summation of the most important action taken during the session we note: The resolution favoring a national Prohibition Party was defeated. Mrs. Lillian M. N. Stevens was unanimously re-elected president; Mrs. Susannah Fry, corresponding secretary; Mrs. Clara Hoffman, recording secretary; and Mrs. Helen Morton Barker, treasurer. Resolutions were adopted advocating total abstinence as the only safe rule of each man's and woman's habit of life; upholding the great principle of prohibition as the only righteous protection against the most unscrupulous and demoralizing traffic on earth; reaffirming the statement that the "American army is far better without intoxicants of any kind," and indorsing the anti-canteen law; believing in a revival of Christian citizenship founded on divine ideals of righteousness. Official announcement was made that the membership of the W. C. T. U. is about 300,000 and the paid membership is 160,000. Emphatic action was taken, as we expected, on the proposition for Sunday saloons in New York city. At the final session Mrs. Boole, of New York, introduced a resolution which was immediately passed:

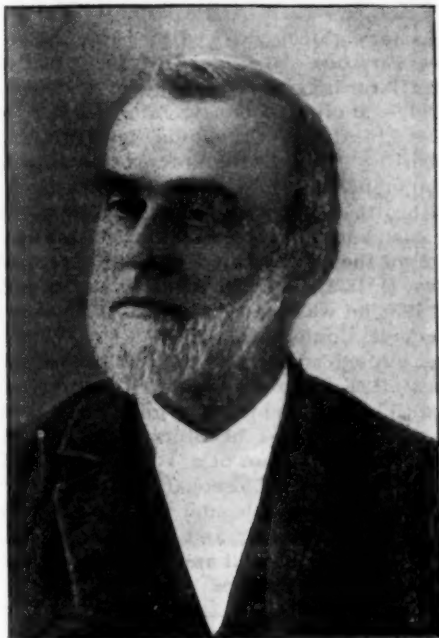
"The overthrow of Tammany has caused general rejoicing, but we regret that some of the leaders are advocating open saloons on Sunday. We, representing the motherhood of the nation, are vitally interested in the welfare of the home, and desire to enter our protest against Sunday opening, or any attempt to

give the liquor traffic longer hours or greater privileges. We earnestly urge the law-abiding and moral citizens of New York to stand for a strict enforcement of the Sunday closing law and the abolition of the Raines-Law hotel."

A Useful Layman Gone

THE Hon. Frederick Willcomb, for fifty-one years a Methodist Episcopal Church at Ipswich, died suddenly at his home, Nov. 21, aged 70 years. During the greater part of his life Mr. Willcomb was engaged in various business and political enterprises in Ipswich and Boston. He was a selectman of Ipswich for many years, a member of the State Senate in 1870-'71, later a member of the House, and at the time of his death the master of the Essex County House of Correction at Ipswich.

It is not too much to say that throughout the past half-century Mr. Willcomb has been one of the most useful laymen within



THE LATE FREDERICK WILLCOMB

the bounds of the New England Conference. Out of a genuine and hearty interest in everything that concerned the welfare of the church, he attended all the Methodist gatherings within his reach, from class-meetings to Conference sessions. And wherever he went he strove to help. The thousand and one little services that no one else would do, or think of doing, he did gladly. He was untiringly generous. No personal sacrifice was ever too great if Mr. Willcomb saw in it a chance to benefit the cause of the kingdom. It will be hard to find another who will work as faithfully as he worked in connection with the New England Conference Bureau or the Asbury Grove Camp-meeting—to mention but two objects of his interest. The loss which the Ipswich Church sustains in his death seems irreparable. As class-leader, trustee, and general burden-bearer, Mr. Willcomb filled a place all his own in the life of the congregation most dear to him.

While it was inevitable that a nature so restlessly active and practical should at times arouse opposition, yet his unruffled good humor won the friendliness even of those who could not see things from his standpoint. Though an intense political partisan, Mr. Willcomb was absolutely free from malice, and even in the heat of rather strenuous local strife he kept the respect and confidence of those who knew at all thoroughly his political aims and methods. Whatever faults he had were on the surface. In his own way he wrought so effectively for good that, when the length of his

service is taken into the account, he can hardly be given honor enough for his surpassing usefulness in the church of Christ.

PERSONALS

—Rev. G. Campbell Morgan will conduct revival meetings in Denver, Dec. 8 to 15.

—Evangelist D. W. Potter, of Chicago, will begin, shortly, an evangelistic tour of Southern California cities.

—Rev. Messrs. Crossley and Hunter are engaged in very successful evangelistic services at Sault Ste Marie, Mich.

—Bishop Hamilton dedicated the splendid new church at Sterling, Kan., Nov. 24, of which Rev. E. C. Pollard is pastor.

—Rev. Dr. A. B. Kendig is pleasantly located for the winter at 165 Marengo Ave., Pasadena, where he may be addressed.

—Rev. William H. Lacy, of Foochow Conference, is now in this country in the interests of our mission work in China. He went to Foochow in 1887.

—Ohioans are rejoicing because Dr. Levi Gilbert, editor of the *Western Christian Advocate*, has been transferred from the New York East to the Ohio Conference.

—Bishop Thoburn has abandoned his purpose of spending the latter part of the year in India, and will help on, as he is able, the Twentieth Century Missionary Fund.

—Rev. Charles Burns, Ph. D., who has been pastor at Pilot Grove, St. Louis Conference, for over three years, was recently transferred to the Nebraska Conference and stationed at Hubbell.

—Rev. Dr. M. M. Parkhurst, of Chicago, who has been the agent of the State Anti-Saloon League, has severed his connection with that organization, because, it is reported, the society was not radical enough to suit him.

—Next to Rev. Dr. John Lanahan, Rev. Matthew A. Turner stood second on the roll of the Baltimore Conference, both having entered the Conference in 1838. Now, Mr. Turner is dead at the age of 86 years. He was born in Jersey Shore.

—President J. W. Basford, of Ohio Wesleyan University, has been engaged to deliver an address on "The Relation of Modern Thought to Spiritual Life," at the next session of the New England Southern Conference at Rockville, Conn.

—Rev. C. E. Locke, D. D., of Delaware Ave. Church, Buffalo, who took no vacation during the summer on account of the influx of visitors to the Pan-American Exposition, is now enjoying a brief respite, going to Mexico by way of Cuba.

—Rev. Edward Eggleston, author of "The Hoosier Schoolmaster," is seriously ill. Mr. Eggleston was in the early days a Methodist preacher in Minnesota. He was pastor at Traverse de Sioux in 1856, and afterward at St. Paul, Stillwater and Winona.

—Bishop Goodsell officiated at the recent corner-stone laying of the new medical college of Grant University, Chattanooga, Tenn. Impressive addresses were delivered by Bishop Goodsell, President Race, Dean Cobleigh, and Messrs. Newell Sanders and J. A. Patten.

—Editor Spencer, of the *Central Christian Advocate*, in his notes of the General Missionary Committee meeting, accredits these significant utterances to Dr. James M. Buckley: "I do not believe that the whole heathen world is rushing down to hell unless we send them the Gospel. No man has a right to say that. If they live up to the light they have, they are on the way to

heaven, and if they do not, they are on the way to just judgment. If I am a heretic in saying that, I am no worse than John Wesley."

—Rev. Wilbur F. Sheridan is delightfully settled at Louisville, Ky., and his pastorate at Trinity Church begins most auspiciously. The salary has been advanced \$400 beyond what the church has heretofore paid.

—Mr. J. A. Patten, of Chattanooga, Tenn., a leading Methodist layman of that city, a member of the last General Conference, and for several years of the Epworth League Cabinet, called at this office last week. Accompanied by Mrs. Patten, he spent several days in Boston.

—Chaplain J. B. Foote, of Syracuse, N. Y., in a letter to this office, calls attention to this interesting fact: "Bishop Gilbert Haven, presiding at Central New York Conference in 1878, in Auburn, N. Y., on introducing William Taylor to the Conference, called him 'the John Wesley of tomorrow.'"

—Rev. T. E. Cramer has been confined to his bed for some days with an attack of pleuro-pneumonia. He is gaining steadily now, and hopes soon to be at work again. Mr. Cramer was released from his church at Littleton, N. H., to take post-graduate work in Columbia University and Drew Seminary, and makes New York city his headquarters.

—Hon. James T. Bradley, of Sedan, Kan., has been appointed National Bank examiner by President Roosevelt. He is forty-five years of age, has been a resident of Chautauqua County for twenty years, and is the cashier of the First National Bank of Sedan. He is a valued member of the Methodist Episcopal Church and the teacher of the Bible class in the Sunday school.

—For the information of many interested friends we publish the closing paragraph of a letter received from Rev. Dr. Joseph Pullman, of Stamford, Conn., written Nov. 20: "Physically I keep fairly comfortable; not much pain, nor is it seriously on the increase; eat and sleep pretty well. The disease moves on; the future is in the Father's hands. Hosts of friends help me with love and prayer."

—Dr. C. H. Parkhurst, of New York, in last week's issue of *Christian Work*, makes this humiliating statement of fact, which we had not before seen: "On the 24th of October, in Bohemia Hall, he [Seth Low] practically served notice on the public that, in case of his election, saloons would be open all day Sundays. He was at this meeting subjected to a catechization that he would certainly have been glad to be protected from, but he practically promised them an easy enforcement of the law; and if he had not, he would not have been elected."

—Dr. E. E. Hoss, the brilliant editor of the *Christian Advocate*, the official organ of the Church South, when recently introduced to the West Texas Conference, said: "When I was elected to my present position twelve years ago, I was a young man, both fresh and raw, and I had everything to learn. Bishop Keener met me the same day I was elected and said: 'My young brother, I am glad you are in, but at the end of five years you will not have a friend on the face of the earth.' After saying that the Bishop's prophecy had not proved altogether true, he added: 'I have profound respect and veneration for our Bishops in their personal and official capacity; but I have never gone to them or any one of them for editorial opinion. The editorship of the *Advocate* is my responsibility, and I have it to discharge to the best of my own conscience and ability,

and leave the result with God and my brethren."

— Rev. O. E. Hotle, of Pittsburg Conference, has been transferred to California and appointed assistant pastor of the Eighth Street Church, Oakland.

— Dr. Frank L. Mears, only son of Rev. and Mrs. James F. Mears, died, Monday, Nov. 18, at his home in Lee. He was a dentist, a graduate of Boston Dental College ('96), and leaves a wife and two small boys.

— Bishop Mallalieu has returned from the General Missionary Committee meetings to his home in Auburndale. He has been in continuous service now for four months. The Bishop will preach the sermon at the union Thanksgiving service in Auburndale at the Congregational Church.

— Rev. Dr. George K. Morris, of Euclid Ave. Church, Cleveland, O., called at this office on Monday. He was at Brooklyn last week as a delegate to the City Evangelization Union meeting. Dr. Morris was warmly greeted by many friends in Boston. He is having a successful pastorate with one of our best residential churches.

— Mr. and Mrs. Asa C. Jones, of Nantucket, observed the golden anniversary of their wedding, on the evening of Nov. 23, receiving the congratulations and many expressions of affectionate consideration from friends and relatives. Mr. Jones has long been a trustee of the Methodist Church, and holds many positions of honor and trust in the community.

— A large gathering of Harrisburgers, headed by a band, gathered at the residence of Rev. Dr. S. C. Swallow, 816 North Sixth Street, Harrisburg, Pa., Nov. 21, to tender to him and Mrs. Swallow their fraternal greetings and assurance of confidence. The band continued its serenade in front of the residence for an hour and a half. The reception lasted from 7 till nearly midnight, during which time hundreds of people passed in and out, expressing to the Doctor and his wife their high esteem and warm appreciation.

— The Methodist Church in Natick was crowded Wednesday evening, Nov. 20, with an interested throng of people to witness the marriage of Mr. Royal Waldo Gilkey, of Watertown, to Miss Georgia May Dight, daughter of Rev. and Mrs. Alexander Dight. Mr. Gilkey is a prominent member of the Baptist Church in Watertown, a graduate of Massachusetts Institute of Technology, and superintendent of the Silver Lake Mining Co. Miss Dight was a graduate of Cowles Art School, Boston. They will reside for the present in New Hampshire. The marriage ceremony was performed by the bride's father.

BRIEFLETS

It is probable, on account of the national holiday, which is so generally observed, that this week's issue will reach some of our readers late.

Do not forget, nor allow your friends to forget, that you can now secure ZION'S HERALD for thirteen full months for the price of one year's subscription. Hand your address to your minister, or send it to this office. Secure the paper at once, and remit at your leisure.

The Protestant Episcopal Church did itself great credit, and showed that it intended to secure its ablest and best men for the episcopacy, in electing Dr. David H. Greer, of St. Bartholomew's Church, New York, as Bishop of Western Massa-

chusetts. Dr. Greer, as preacher, administrator and all-around exponent of modern Christianity, is in every way qualified to honor the church and the bishopric.

Announcement is made, as we go to press, that Dr. Greer declines the position.

Rev. Louis Albert Banks, D. D., of Grace Church, New York, adds another famous achievement to the debt-paying victories of that city by wiping out a debt of \$50,000 last Sunday. Dr. Banks contributed \$1,400 of the amount.

The report of the Epworth League District meeting held in First Church, this city, last week, is crowded over to the next issue.

Rev. Dr. C. W. Cushing, of Despatch, N. Y., writes the editor: "Your 'Herald' editorial made me hopeful that the religious press of the country would come to the rescue with such overwhelming force as to save us from the cursed invasion of legalized open saloons on the Lord's Day."

Next to the privilege of being present at the important meeting of the National City Evangelization Union last week at Brooklyn, is the privilege of reading the fine report of it which appears elsewhere, written by Rev. C. A. Littlefield.

Because of the very unusual pressure upon our columns, we requested Dr. Kaufman to omit the Epworth League Department in this issue. An excellent substitute this month for the Leagues was provided in Dr. Kaufman's prompt report of the Epworth League Workers' Conference at Springfield. The "Prayer-meeting Topics" will be found on the usual pages.

The well-known temperance lecturer, Rev. Dr. C. H. Mead, delivered an address on Sunday evening in Grace Church, Springfield, and, according to the *Republican*, he "scored the methods of Tammany's overthrow," charging that the "fusion forces" had "bartered with sin and paid a fearful price in agreeing to give over the Sabbath to beer-drinkers and rum drinkers. The victory had been won, but at an awful price, and one that should not have been paid."

The law of all equilibrium holds good of moral equilibrium—that one can maintain it only by watchfulness and practice.

We were not surprised to read in the Monday morning papers that Dr. Minot J. Savage, of the Church of the Unity, of New York, formerly of this city, made an argument for the Sunday saloon in New York, on the outworn, illogical plea that, as it was impossible to prevent the sale of liquor on Sunday, it was better to legalize it. It was refreshing to read as a closing part of the same report: "In sharp contrast with the sermon of Dr. Savage was that of Dr. Madison C. Peters, of the Sumner Avenue Baptist Church, Brooklyn. He said: 'Is there any reason why this liquor trade, the worst trade in America, should demand of the people special privileges, which no other business asks? Is it not enough that the saloons are open and tolerated six days in the week? It seems to me that this business is getting along well enough six days of the week without the help of the seventh.'"

One of the most noteworthy and encouraging features in Christian work today is the active and generous support which the management of the great railroad corporations gives to Y. M. C. A. work. In this

connection we are gratified to note the dedication, last Sunday, of the Boston & Maine Y. M. C. A. building on Beverly Street. The meeting was termed "Railroad Men's Rally," and six brief talks "straight from the shoulder and from the heart" were given by railroad men. Secretary A. P. Gillette conducted the meeting, and in welcoming those present said that the door would ever be thrown wide open, and they would find an open-hearted and cordial greeting there always. It was also an occasion for thanksgiving—the offering up of thanks for being blessed with their beautiful new building. The general public should manifest hearty sympathy with this good work.

If there was less wondering why God permits evil, and more wondering why we permit it, the world might be roused to a better moral condition.

Death of a Veteran Ex-Editor

THE Rev. Dr. Orris Hubert Warren, for eighteen years editor of the *Northern Christian Advocate*, died in Syracuse, on Saturday. He was born at Stockbridge, Madison County, Jan. 3, 1835. He was educated at Cazenovia Seminary and Oberlin College. He entered the Oneida Conference in 1862. In consequence of the ill health of his wife he retired from the ministry in 1873, and became assistant editor of the *Northern*. Upon the death of Rev. D. D. Lore, D. D., editor of the paper, in 1875, he was made editor. At the next General Conference, in 1876, Dr. Warren was elected editor, and held that position until 1892, when on account of impaired health he declined to serve longer. He took an active interest in educational affairs, and was the author of a volume entitled, "The American Episcopal Church." Dr. Warren was an able and vigorous writer and exerted a strong and beneficial influence upon the thought and activities of the church for many years.

Feeling the Groundswell

IT is evident that the leaders of the Republican Party in New York have already felt the unmistakable groundswell of opposition, on the part of the people at large, against the proposition for the Sunday saloon in New York city. The *New York Tribune* of Saturday (received since our leader for this issue was written), after noting the important fact that Governor Odell had just held a conference at Albany with Senator John Raines, the author of the Raines Law, and that he had come to New York city to confer with Republican leaders—stating specifically that he had held a conference with Senator Platt—says that the Governor had a long talk with Col. George W. Dunn, chairman of the Republican State committee, and other leaders of the party; that the discussion turned on the excise question; and that Col. Dunn is as much opposed to excise legislation as Senator Platt. The *Tribune* then closes with this significant and no doubt prophetic announcement: "The Fifth Avenue Hotel was the Mecca of Republican leaders last night, and the prevailing opinion seemed to be that there was no hope of excise legislation at the next session of the legislature."

This is the conclusion we expected, but we did not look for the announcement quite so soon. We did not believe this shameful proposition for Sunday saloons could stand against the menacing and determined opposition of the people. We rejoice that there is still so much of the salt of Puritanism left in our communities—a Puritanism that will resist any attack upon our historic institutions.

1821--SUNRISE AT EIGHTY--1901

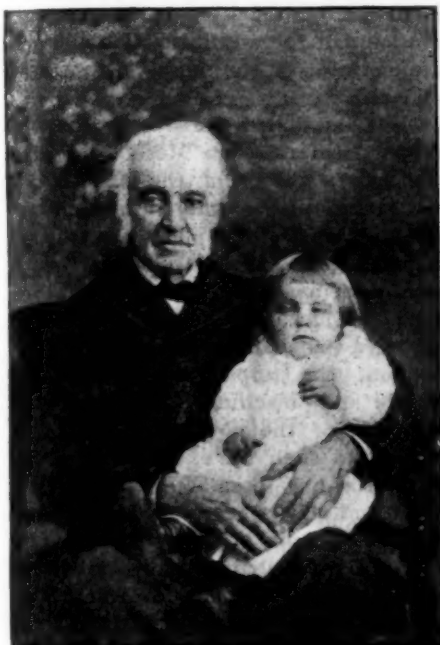
To Rev. J. A. Sherburn, Barre, Vt.

REV. ALFRED J. HOUGH.

"My face is toward the sunrise, and there is sunshine in my soul." — J. A. Sherburn.

Who giveth light shall walk through morning lands,
The dew upon the grass beneath his feet,
The flowers of Hope unwithered in his hands,
And birds for him shall still sing clear and sweet.

Although upon thy head the winter's snow
Had lain for years, thy form was slightly bowed;
We knew thy face was turned toward the glow
Of morning skies, serene, without a cloud.



REV. J. A. SHERBURN
and his only grandson,
EDWARD GILL SHERBURNE

He was born in Orange, Vt., Nov. 22, 1821. As will be noticed, the 80th anniversary of his birth occurred on Friday of last week. He was a member of our first theological school when it was connected with Newbury Seminary. He joined the Vermont Conference in 1847. There are but two members of the Conference, now living, older than himself. He has always enjoyed the respect and confidence of his ministerial brethren. From 1870 until '74 he was presiding elder of Montpelier District. In '72 he was a delegate to the General Conference. He is still quite vigorous, and is spending a happy old age at his home in Barre, Vt. He is father of Rev. L. Olin Sherburne, of Enosburg Falls, Vt.

Thou hast been of us, yet at times it seemed
Thy feet the still clear heights above us trod,
And thou wast like the men of old who dreamed,
And, dreaming, saw the tender face of God.

No name more honored marks our Conference roll,
No life more pure has moved before our sight;
We know that there is sunshine in thy soul,
For we have felt its warmth and seen its light.

The young man toiling o'er our stony land
Has faced his task again with lightened brow
To see the sickle still within thy hand,
And hear thy song at eighty at the plow.

Good-morning, brother! it is early yet,
There's light upon the sky, the hill, the sea;
Thy sun is rising, and will never set,
It will be morning evermore with thee.

Wite River Junction, Vt.

I wonder why we forget so, and seem to think the dream-days belong only to the young — never having a thought for the stories written on hearts that are hidden by wrinkled, care-worn faces; never seeming to think of the pathos of lives grown silent

and tired with the long journey — of the struggles, the noble deeds looking from dim eyes, sounding in voices from which the music has gone, in steps grown slow and halting, hands trembling and strengthless. — *Rose Porter.*

THE MAKING OF A TEMPERANCE FANATIC

GEORGE EDWARD DAY.

I have just returned from the most remarkable temperance meeting I ever attended. I have just listened to the most remarkable temperance address ever delivered. The speaker was a woman that I knew five years and more ago as a frail, diffident creature, but with a lofty spirit and a passionate earnestness. In fact, it was just five years ago tonight that I sat with her in her modest sitting-room in East Lynn, when the great tragedy of her life reached its climax. That was before she was known as Mrs. Wentworth, the Temperance Fanatic. That was before she moved strong men at will by her peerless logic and her wonderfully sad-sweet voice.

I remember well the scene in her sitting-room that early autumn evening. Two beautiful children, a boy and a girl, clung to her side, as she sat in a low willow rocker and entertained me with her bright talk while a happy light played on her face. She had married rather young — at twenty — Jack Wentworth, a free-hearted, careless fellow two years older. Somehow she never discovered until after they were married that Jack was fond of his glass occasionally; and when she did discover it, though it gave her a little pang of regret, she set about bravely to remedy the matter, with never a fear but what she could keep her young husband from his growing habit.

But, like many another woman, she failed. Jack did not care, as he once did, to do a thing simply because it pleased her; he wanted his own way now, and he had it. Frequently he came home in a half-dazed, half-ugly condition, and the poor little wife begged and pleaded in vain for reform. Then their first child was born — a boy — and for a time Jack seemed more like the old Jack, and his little wife thought the victory was won. Not so. After awhile he returned to his old ways again, only with this change — his fits of intoxication became more frequent and more gross. This continued for two years or more, and then with the coming of another little stranger — a girl this time — his wife hoped again to win him from his intemperate ways. But all in vain. The new little angel in the house brought no change to the wretched father, but he kept on in sin and sank deeper and deeper in the mire.

The little home, once so happy, showed traces of the pinching fingers of poverty. Often there was very little to eat, and in the cold days of winter sometimes no fuel for the kitchen stove. Poor Jack was drinking heavily. He never was really brutal to his family, but he seldom came home sober, and often in a surly mood. But the poor man was not the only one to blame. He had inherited a weak will, and he was sorely tempted and as sorely fell.

But one night there was a change, and Jack came home sober. He had been to a

new place. About nine o'clock, as he was going up Union St., he heard singing in the St. Paul's Methodist Church, and staggered up to the door. An evangelist was holding a special meeting. The sermon was over, and the congregation was singing a hymn. As Jack reached the door he heard them sing:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!"

"I want to come in," said Jack.

"No, you can't come in. You're drunk," said the young fellow at the door, trying to block his passage.

"Oh, let him come in," said an older man, "let him come in."

"You're a gentleman," said Jack, with an uncertain accent and a lurch against the door as he endeavored to shake hands with the man who had befriended him. "You're a gentleman! Have something on me."

Up in front the evangelist and the pastor were urging the gospel invitation without apparent success.

"If you're a sinner and need a Saviour, Jesus Christ can save you tonight. Will you come?" pleaded the evangelist.

"I'll come!" shouted Jack, and marched down the aisle to the platform. There was a buzz and a rustle all over the church. Some thoughtless girls giggled, and an old Pharisee frowned, but the men of God on the platform climbed down to greet the prodigal.

"Could He save me, mister?" asked Jack, in a saner tone and manner. "Do you think He could save me, sure?"

"Sure," said the evangelist. "He came into the world to seek and save the lost."

"That's me, I guess," said Jack. "I want Him to save me if He can do it right off now. I can't wait. I'm in a hurry. I've got to get home."

The evangelist laid one arm across the poor fellow's shoulder and spoke to him earnestly in a low tone. In a moment or two they were kneeling side by side, and one was pouring out his heart to God for his wayward brother, and Jack, himself, was sober enough to sob like a child and to call on God for mercy.

That was the beginning of a new life. He went into church that night pitifully drunk, but he came out sober, and with a strength and a will beyond his own he persevered until there was sunshine again in the little home, and Annie and the children had a husband and a father worthy of the name.

"Jack Wentworth is surely converted," everybody said. And how he did work! He got hold of his old companions as no one else could, and won them away from drink to soberness. You rarely heard him speak of his conversion — he was too modest for that; but he knew in his heart that there had been worked a miracle on his behalf by that same Jesus that met Saul in his journey towards Damascus.

A few months after his conversion the "no-license" vote of the previous December went into effect, and for once in Lynn the law was pretty well enforced. There were no really open saloons, and so no flaring temptations. Under the cir-

cumstances Jack found it easier to resist his old appetite which, even now, occasionally asserted itself. But the city liked so well no open saloons that she voted "no" for two more years. In an evil day, however, the city elected a mayor about whose temperance convictions very little was known, and under his administration and that of his appointee, the city marshal, rum was sold freely and almost openly. This disgusted the voters, and the old, foolish, wicked cry, "If it's going to be sold any way, let's have the license money," was raised and carried the day.

Mrs. Wentworth had a secret dread of the coming of the first day of May when the saloons were to be opened, but she said nothing and kept up a stout heart. But Jack never wavered. He stood by his guns like a good soldier, and so the spring slipped into summer, and summer into autumn, and love and reason were still upon the throne.

As I sat with the mother in the cosy little sitting-room that night and saw the two lovely children, happy and well-cared for, at her knee, I realized, as never before, how much difference it made to have the father sober and industrious.

"I have almost forgotten what fear is," she said, with a happy light in her eyes. "I used to worry a great deal at first, and especially last May when the saloons were opened again. If men could only know how some other men are tempted by an open saloon, no amount of money would hire them to vote 'yes.'"

The two little heads at her knee were drowsy with sleep, and the mother put them to bed, returning presently to finish our conversation.

"Jack is the best of husbands," she went on. "He seems to be trying to atone for those few years of unhappiness he gave me. But I forgave him long ago. I love him too well" — she paused with a sudden start, and a look of fright swept over her face. Some one was coming up the stairs with the shuffling, uncertain blundering of a drunken man. My heart stood still as Mrs. Wentworth went to the door and opened it with feverish terror. "My God! my God! It's my Jack! it's my Jack! O Jack! Jack! Jack! What shall I do? My God! what shall I do?"

She sank into a chair dazed, stupefied, overcome. Jack staggered into the room. "Well, what's the row?" he stammered, with a drunken leer. "Can't a feller be sociable without a woman raising a rumpus? Say, what's the matter anyhow?"

"O Jack!" she cried, and then buried her face in her hands and sobbed with a wild and unrestrained passion that seemed almost beyond the endurance of her delicate form.

I stood like a thing of wood. What consolation could I offer? What word of pity could I speak? The mischief was done — how could I undo it?

She saw my perplexity and understood it. "It's too late," she said. "Nothing can undo it. It's too late. Leave me with him, alone, please."

I crept out, feeling myself the most powerless and insignificant thing in the world.

The next day I learned the whole story. Some fiend in human shape had induced

him to just taste the quality of a little flask of French brandy. He yielded. Like a roaring and ravenous wild beast the old appetite aroused itself and insisted on being gratified, and before ten o'clock that night Jack Wentworth was drunk as ever he had been.

Most of the next day he lay in a drunken stupor, but toward night, when nearly sobered, he roused himself and sneaked out of the back door. He was fearfully humiliated. He dared not look his sweet wife in the face; he dared not ask forgiveness, though he knew it might be had for the asking, and even without it; but while he hung his head in shame the old appetite clamored for appeasal. Again it was his master; again he yielded, and again he came home drunk.

As he went in at the door his little girl ran screaming from his presence. Angered by her fear of him, he ran after her and caught her just as she reached the head of the stairs, but staggered uncertainly, and father and child fell with a deafening crash to the hall below. The father rose to his feet sobered in an instant, but his child lay motionless, a pitiful little white heap, before him. The poor mother had heard the noise from her work in the kitchen, and in an instant was kneeling beside her little girl, calling to her to speak and on God for mercy. She looked up into the face of her husband with dry eyes, too crushed to weep. "You have killed her!" she said very slowly, as one dazed and unconscious of what she was saying. "You have killed my darling! You have killed my darling!" And picking the little one up in her arms she hurried to the adjoining bedroom and laid her on the bed. Then throwing herself down beside her child, she wept.

It was all too true. Nevermore the little feet would run on love's errands nor the merry voice make sweet music. The feet were quiet forever, and the music of her voice was still in death.

For a moment the father stood stupefied, then going to the old secretary in the sitting-room he took from the bottom drawer a revolver that had not been used for years. Examining it carefully to see if it was loaded, he put it into his pocket and strode out of the house. The next morning, as the milkman was coming into town, he found the body of poor Jack Wentworth lying in a clump of bushes on the Salem road with a bullet-hole in his temple.

For three or four years after that I heard nothing of Mrs. Wentworth. She moved away from Lynn, and I lost all trace of her until six months or more ago I began to hear of a wonderful woman temperance agitator, who carried her listeners by storm and was making a mighty revival of "no license" through many Massachusetts communities. Tonight I have heard her for the first time. Her power is past all belief. No wonder that men are curious to know the secret of her intensity and the passionate fervor of her eloquence; but she keeps her secret well. Never, in any of her public utterances, has she spoken of the cruel past that has driven her out into this public work, diffident and timid though she still is; but I know, and I do not wonder. God bless her with more power!

Malden, Mass.

"THE ATONEMENT"

BISHOP W. F. MALLALIEU.

THIS is the title of a volume just issued by Jennings & Pye, our Western book agents. It is one of a series of "Little Books on Doctrines," now in process of publication. Certainly, this is a fine enterprise. The book will answer, in part, the oft-repeated remark that we are not giving, at the present time, sufficient attention to the doctrinal teachings of our church. Our doctrines are the substructure upon which our church is founded, and have a very special and important relation to our spiritual life and experience. The doctrine of the Atonement is one of the most important held by our church. It has special relation to the questions involved in sin and salvation and the administration and the Administrator of the moral government of the universe.

It is a sufficient answer to the oft-repeated remark that Methodism has never had a theory of the Atonement. This remark is a half-truth, and is thoroughly misleading. The real truth is that Methodism has always had a theory of the Atonement, and this theory has included the ideas of the universality of depravity, the equal universality of redemption, the importance of the life, example and teachings of Christ, the destruction of the power and works of the devil to such an extent that every prison door has been opened to every servant and slave of Satan, the satisfaction of every claim of the Divine government, the reconciliation of God as the moral Governor to man, and of man the sinner to God; and all this has been accomplished and consummated by the sufferings and death of the Lord Jesus Christ. The ground of this redemption is the fathomless, boundless love of the triune God.

This Methodist theory of the Atonement is clearly, cogently, and conclusively set forth by Bishop Merrill in this admirable little book. Bishop Merrill is a logical thinker, a master of terse English, and a thoroughly genuine Methodist. The volume ought to have a large circulation, especially among those who have not the time to read more elaborate treatises upon this fundamental doctrine of Christianity.

Auburndale, Mass.

A Prayer

I cannot leave my work, dear Lord. The cares of the world press upon me, and hem me in on all sides. But I want to find Thee in the midst of them. I want to come upon Thee, as Thy disciples met Thee in Jerusalem or Capernaum, in some crowd at a street corner, or among the workmen in some shop. Disclose Thyself to me in Thine own good time and way, but show me Thyself. Come to me as I am on the point of yielding to the world. Press back its allurements with Thy nail-pierced hands. Point me to the waiting skies. Testify to me anew of the home Thou hast prepared for me. Assure me of the reality of unseen things. Speak to my soul with the serenity that calms all its turmoil and the confidence that arouses all its courage. Come near me, be with me, through all the day, Lord Jesus, and bestow upon its close the benediction of Thy

peace! In Thy blessed name I ask it. Amen! — GILBERT FAIRCHILD, in *Christian Endeavor World*.

"CHRISTIANITY AND LAW"

REV. D. C. BABCOCK, D. D.

DURING a few days at the seashore in July, I read "The Blessed Life," by Dr. W. A. Quayle. He presents, as he proposes to in his eight lines of preface, "the terrestrial and celestial aspects of a holy life," and enforces "the solidarity of Christian experience, so as to make the heart beat high, in sane expectancy at what we are and are to be, whose life is hid with Christ in God."

This "series of meditations on manhood and womanhood in Christ," has fourteen chapters, each on some aspect of the Christian life. While the book, as a whole, is good and helpful, the fifth chapter, on "Christianity and Law," contains some utterances that every well-informed friend of temperance will be sorry to see in such a book, and from so good and able a writer, for those not well informed are likely to be hurt thereby. That is why I desire to ask very careful reading of that chapter, and the acceptance of only what is good, as Paul advises in Thess. 5:21.

The first five pages of the chapter are excellent, and his catalogue of the evils "the Christian is opposed to" is broad and comprehensive. In stating what should be the Christian's "attitude toward these various evils," he uses three illustrations. The first is the work of Professor Woodruff against the Louisiana Lottery. That is well used. The second "item illustrative" is the treatment of the anti-canteen section of the army reorganization bill that became law March 2, 1899. He says: "This . . . the Attorney General declared to be illegal, and the law in consequence was nullified." He also says: "The plain intent of the law on the part of those who enacted it was to abolish the canteen." Yes, and the language of the law is as plain as the intent of those who enacted it. "Nor shall any other person be required or allowed to sell," is incapable of any other meaning than appears on the face of it.

For Attorney General Griggs Dr. Quayle has no word of censure; but those who were righteously "aroused and indignant at the aggressions of the liquor power," and "at the inexcusable miscarriage of the anti-canteen law," he accuses of having "evinced the attitude of abuse of the Attorney General and the President." For that "inexcusable miscarriage" Mr. Griggs was chiefly responsible, and will be held chiefly accountable. Dr. Quayle does not "abuse" Congress when he says their plain intent was to abolish the canteen; nor do I abuse Mr. Griggs when I say his "plain intent" was to nullify. I simply state a clear fact. Nor do I need to hint at the reasons why he did it. He was with and for those who now seek to restore the canteen as a Government beer saloon. It is not an abuse of men to tell the truth about them. They are known by their deeds.

Not since the infamous Dred Scott Decision have we had such an infamous interpretation of law. When Senator Gallinger made his very able speech for the re-enactment of that nullified law, Jan. 8, 1901, he said: "Those who voted for that provision supposed that its adoption would terminate liquor-selling in the army. But the Attorney General made the remarkable discovery that it did not mean what it said." Was that "abuse of the Attorney General?" The re-enactment of that section of the army bill, early this year, in 58 words instead of 83, is the most emphatic

rebuke such conduct could have; not of the Attorney General alone, but of all concerned in that bad work. But for the large number of men and women who were "aroused and indignant," we would still have the Government saloon all through our army. The Secretary of War could and should have done in his department what the Secretary of the Navy had done, without any order from the President. And after signing that bill the President ought to have stopped all controversy by saying: "That law must be obeyed."

No greater peril confronts us today than defiance and disregard of law by executive officers. Ex-President Harrison sounded an alarm against that sort of work five or six years ago, that should not be forgotten. Fidelity to plain duty by the Executive Department would have settled the canteen war once for all. For lack of that "our friends the enemy" have been encouraged, and no doubt "we the people" will have to meet another effort to make the canteen a beer saloon in the next session of Congress.

Dr. Quayle's third "item illustrative" is on "a contemporaneous question — temperance." He is for "total abstinence" and "total prohibition" — as he should be, for those are the immovable foundation principles of the temperance movement. His question, "How to bring about this end," is a question as to methods. But he gets principles and methods badly jumbled. No method that contravenes the principles he avows can promote them. He asks: "Is it not clear that the Christian should do all he can to hinder the curse?" Surely. Again: "If he cannot get total prohibition, he should take what he can get." What he can get of — what? The statement calls for what he can get less than "total prohibition." We concede that; but that is not what he advises. He says: "He should fall in with the forces marching his way." Yes, but not with those marching the other way, as he directs.

He says: "He should not favor license," and then adds: "But may favor a high license system, because it is a legal hindering force." When? How? Where? He says: "It reduces the number of saloons." Granted; but how is that any advantage to society, unless it reduces the amount of liquors sold and drunk? That it does not do, but it increases the amount sold, and also the evil results of the traffic. It makes it a more corrupting power in politics. It was the invention of some Ohio liquor-dealers to crowd small dealers out of the business and secure their trade. They asked for a thousand-dollar license, but only got five hundred.

High license is not "a hindering force," and it is strange that so bright a man as Dr. Quayle should think it is. License is protection in that wicked business, purchased from those who have no moral right to sell such "indulgences" to commit crime; protection in a traffic that no good moral man will engage in, much less a Christian. Any advantages to society under a license policy, high or low, are due to prohibition. License for a few involves prohibition for all others and a monopoly for those who pay for a license. High license is the worst form of license ever devised.

But Dr. Quayle goes farther. He tells us that "some say" of the traffic: "It can never be legalized without sin." He calls that statement "false, specious, and misleading." But who are included in his "some say?" First our Board of Bishops, in the Episcopal Address of May, 1888. Second, our last General Conference, and nearly all of those who made it. They also say: "We are unalterably opposed to license laws, because they are wrong in principle and ineffectual as a means of restraint." All history justifies that state-

ment; and yet this brilliant prose writer and poet calls the statement he quotes from such eminent authorities "false, specious, and misleading." I advise those who read this chapter to read with it all of ¶42 in the Appendix to our Discipline for 1900.

I cannot think that Dr. Quayle gave careful thought to his utterances in that chapter. I am very sure he would do well to recast pages 91 to 100, and thus help to counteract such influences as they must exert, as they now stand, upon many readers. I will not censure what he says on "party propagandism," for honest and earnest prohibitionists differ as to methods of work; and I am as much opposed as he can be to the severe remarks in which some indulge.

West Derry, N. H.

NATIONAL CITY EVANGELIZATION UNION

REV. C. A. LITTLEFIELD.

The work moves on. Some years mark epochs; other years measure growing strength. The convention of the National City Evangelization Union, just closed in Brooklyn, did not mark an epoch, but it did measure strength. It was the eleventh convention in the order of years — ten full steps in the onward progress of a great idea. Watch a young plant, and it seems never to grow; but observe it at intervals of time sufficiently long, and growth is clearly apparent. So with the movement for the evangelization of our cities. As we meet in convention once a year, growth is the one most apparent thing. One year an idea will be thrown out, or a new and successful work reported, and it would seem forgotten; but another convention soon comes, and then, behold! that idea has taken root and has grown to be a fruitful tree bearing its abundant harvest. This was the characteristic feature of the Brooklyn convention.

On Tuesday evening the delegates were most cordially welcomed and royally treated by the Methodist Social Union of Brooklyn. The hospitable doors of the New York Avenue Church were thrown wide open, and we were given a characteristic Brooklyn welcome. Almost the first to greet the writer was an intimate college friend, a successful and growing young lawyer of New York, and foremost layman and official of the church. Soon after being greeted by him we were made more welcome, if possible, by Hon. Bird S. Coler, who figures so prominently in New York politics, and whose Christian greeting was as cordial and intense as are his politics. I asked several members of his church what was the secret of his political strength, and they answered with one accord: "His honesty." We must hear him in Boston.

The addresses of the evening were given by men outside the denomination — Revs. Henry A. Stimson representing the Congregational, E. Walpole Warren the Protestant Episcopal, and Gaylord S. White the Presbyterian Church. These addresses dwelt upon the "Attitude of the Churches toward City Evangelization," and gave us a glimpse of what other denominations are doing. Some of the practical matters treated of were: the wise selection of sites for new church enterprises; the spirit of their founding — not a spirit of schism or contention, but of love; the evangelistic type that should characterize them; and the generous and willing sacrifice which all should make to supply the needs of those who lack.

On Wednesday morning, when the convention reassembled in the old Fleet St. Church, there were gathered the largest number of delegates ever yet attending a convention. In bidding us welcome, Mr. John M. Bulwinkle reviewed the great record of that historic church, noble and honorable from beginning to end; no, not to the end, for the end is not yet, and with such loyal and devoted laymen as Mr. Bulwinkle, it will not come for many years. He is a noble type of the sort of laymen needed in our modern city life. He does not ask, "Where can I be most comfortable in my church home?" but, "Where can I do most good?" There he locates, and there he works; and no layman in Brooklyn, whatever his standing, is more highly and widely esteemed than he. May his clan increase!

A presiding elders' session was a new thing in

the convention order. By the last General Conference legislation they were made such a constituent part of the work of every city union that the discussion of the work by them was imperative. The result of the session was more than satisfactory. The mind of the delegates seemed to be that the office of the presiding elder was capable of exceptional usefulness—a usefulness not always, however, realized. In a word, it was made clear that the presiding elder must be more to the work of our churches, and of our cities in particular, or he will inevitably come to be less. To be up to date he must have a knowledge of all moral, missionary, philanthropic, social and industrial movements, and cap the whole by an evangelistic leadership, or his usefulness is at an end. Otherwise he has no usefulness. It was made clearly apparent by this convention that the church has great leaders among its presiding elders, but that those of their number who are not abreast of these onward movements are far too few for the office. These convictions were confirmed by Bishop Andrews, whose "summing up" of the conference was a clear call to the presiding elders to rise to their opportunity.

The survey of the field indicated that about twelve new unions had been organized since the General Conference. The spirit of the movement has been felt in preachers' meetings, in Conferences, in theological seminaries, and by the press of the church. It all indicates that the church of our love is gathering strength and power to deal with the modern problems of society, and to bear its honorable part in their solution. This is a most gratifying fact. It marks a revival of a high order and of permanent value.

The laymen dealt strongly with their theme: "The Layman in the Work of Evangelizing Our Cities." It was not only *what* was said, but *how* it was said, that made the discussion impressive. To have heard such ideal laymen as A. P. Sloan, of Brooklyn, Samuel W. Bowne, of New York, James E. Ingram, of Baltimore, Horace Benton, of Cleveland, and others who were there, exploit the place and possible usefulness of the laymen in the work of city improvement was an experience not soon to be forgotten. It was the manifestation of the layman at his best—self and substance developed and devoted to high ideals of usefulness. Could these men, or such as these, be consecrated as lay-bishops to go over our church with counsel, with inspiration, and with example, they would inevitably stimulate, encourage, and I might almost say consecrate, a new laity. This new laity would be characterized by breadth, by spirituality, by generosity, by labor. The young laity of our church would be touched by the noble, the heroic, and would be challenged to put forth its best. Long live such men as these, and may the race of such "valiant knights" increase!

It was an unusual thing for deaconesses to be consecrated at a convention of the City Evangelization Union; but could anything be more fitting? Here, surrounded by the very people whose mission was most kindred with their own, they knelt at the altar of the church, and took the vows of office while breathing the very spirit of their work. Bishop Andrews consecrated them, two in number—Misses Fanny Bryant and Nettie M. Ewart. The addresses accompanying this service were given by Mrs. Clinton B. Fisk, Miss Mary E. Lunn, and Secretary W. F. McDowell. They were clear, strong presentations of their theme—"Woman's Work in City Evangelization." They breathed the fineness of the feminine and the manliness of the masculine utterance. Dr. McDowell struck a fruitful note, voicing a conviction, now rising in the minds of many, that we do not look upon these great cities, with their problems, as we should. They are not only centres of evil, but they are opportunities affording the church of Jesus Christ a chance to do great things. He feels that the college and the city problem are somehow related, and that that relation ought to be made more clear. Dr. McDowell, be content to stay where you are until you make it so! The church affords you no greater work, can give no higher task.

The growing interest of the convention culminated on Thursday in the discussion of the "Cities" in the morning, and the "Churches" in the afternoon, with a good meeting of Brooklyn church officials in the evening. It was the design of the program that we might see first the city with all its distressing needs, and then turn to the church as the force with

which we are to meet those needs. The unfolding of the conditions of three great cities—Chicago, Philadelphia and Boston—by A. D. Traveller, C. M. Boswell, and E. J. Helms, was a view of urban life not often brought to the vision in so narrow yet so comprehensive a way.

But the four addresses which followed, on "Living Conditions in Great Cities," were luminous to an unwonted degree. They were from men in the active field of humanitarian endeavor; and they spoke like prophets. The four addresses will appear, as will all the papers and addresses of the convention, in the *Christian City*, and should have the widest reading. The speakers were E. R. L. Gould on "Suburban Homes for the Poor;" Frank Moss, of anti-Tammany fame, on the "Cleansing of a Municipality;" E. T. Divine, at the head of the charity organizations of New York; and Walter Laidlaw of the Federation of Churches. It was not the utterance of a fanatic or a man who speaks in unmeasured terms, when Mr. Moss said, with the spirit upon him: "Has not the church today a mission regarding fallen girls and boys who have been carried into the gambling maelstroms? It has not only a mission to go for the souls of those who have been lost, but a mission to take a club and knock the life out of criminal officials who make those things possible." The utterance had in it the kind of power which is manifestly irresistible. John Knox never spoke with clearer credentials from high heaven. When the church is thus endowed with power, there will be no doubt but the Holy Ghost has come upon it. The Spirit may not come in the traditional way, but the way in which He does come will be better, for He will come with freshness as well as with power. The treatment of these themes by such men makes the church a living thing, throbbing with effective life. It makes the church a thing to which young and enterprising men may turn as to a challenge to all that is noble within them. I cannot refrain from saying here that these addresses breathed a freshness, a spirit and vitality to which we are, alas! all of us, well-nigh strangers. No one could listen to them without feeling a new revelation, and that new revelation was that Jesus is no far-off myth, but that He lives today in New York, and that He hath chosen a new apostolate there, and that these men are some of the number.

The afternoon discussion, dealing with the church as an instrumentality with which to meet these needs, left in one a mingled sensation. A high ideal was before him, now and then a church flashed before his gaze which approximated it, and then, alas! came the vision of the major part that are hardly up to the honest confession: "We know not if there be any Holy Ghost." In their blindness and ignorance they do err. Oh, sin of all sins, father of all distresses and shortcomings, progenitor of all ecclesiastical blunders, destroyer of spirituality, is not thy name Ignorance? If I were an editor—but I am not, and must not say it. If only I were a presiding elder—but here I am in trouble again. If I had the opportunity of a bishop—but, alas! who am I that I should instruct him? But, come to think of it, I am a preacher, and I have a hearing from people, and I will pour into what I believe will not be unwilling ears more—vastly more—of this doctrine of *practical regeneration*. I will do my part to educate, educate, our beloved Methodism.

What could be a more fitting close than to have an evening with the official laymen of the Borough of Brooklyn, with Dr. Odell, Bishops Walden, Cranston and Thoburn as speakers? Never did Bishops do better. How could it be otherwise? For they never had a more stirring theme. Bishop Walden—well, he stood upon the lower platform, else I guess he would have lifted the roof. The Spirit was upon him. And Bishop Cranston—his crisp, epigrammatic sentences had been touched by a living battery. And Bishop Thoburn! Oh, what shall I say? Think of the deep-flowing river, think of the kind of spirituality you would like to have, think of simple common-sense, think of gentleness, think of majesty, think of power, think of the beauty of unaffected Christian simplicity and sweetness in official Methodism, and you will think of what we all thought of that night!

The convention closed—no, it will never close. Its members separated Thursday night, to meet again in the city of Cleveland, Ohio, next November, Horace, the founder, bent on being

the host. There we will take up the theme again, and carry it on, still on.

Boston was well and ably represented by Rev. Dr. J. H. Mansfield, Rev. Dr. E. R. Thorndike, Rev. E. J. Helms, Rev. Walter Morrill, John O. Atwood and C. H. J. Kimball, and the papers of Dr. Mansfield and Mr. Helms reflected great credit upon the delegation.

The officers elected were: John E. James, of Philadelphia, president; James N. Gamble, Cincinnati, James B. Hobbs, Chicago, and James E. Ingram, Baltimore, vice-presidents; Rev. Frank M. North, D. D., corresponding secretary; Rev. C. A. Littlefield, recording secretary; Horace Benton, treasurer; with an executive committee, board of managers, and committee of fifteen.

The committee on program for the next convention is: C. A. Littlefield, Samuel Beller, A. S. Byrt, C. B. Mitchell, and Horace Benton.

GENERAL MISSIONARY COMMITTEE

[Concluded from last week.]

Reported by REV. ALBERT SIDNEY GREGG.

MONDAY morning there was an earnest discussion over a proposition to change the time of holding the annual session of the General Committee. Bishop Thoburn moved that the secretary be requested to call the next meeting of the Committee on the first Wednesday of November, in place of the second Wednesday, but the motion did not prevail.

S. L. Baldwin moved that all invitations for the next session of the Committee be sent to the secretary's desk, and that 10.30 A. M. Tuesday be fixed as the time for settling the matter. Dr. Buckley moved as an amendment that the time for considering that question be 2.30 P. M. today, and as amended the motion was adopted.

The appropriations to

Foreign Missions

were taken up. The various fields were brought forward by the committees appointed to consider them.

European missions came first, but in spite of earnest representations the 8 per cent. reduction was rigorously applied. There was a brief but spicy debate over the Bulgarian Mission. Bishop Foss made an ironical speech in which he referred to the "speeches twenty years old" which were lying in the minds of some members, ready to be repeated again if opportunity offered. This mission seemed to be regarded as an unpromising investment, a sort of incubus on the missionary operations of the church. The "permanent" committee, consisting of Bishop Walden, Dr. Buckley and W. D. Marsh, recommended that the Bulgarian Mission receive the cut of 8 per cent., and that the committee be continued, with power to make more detailed investigations on all phases of the subject. The cut was applied, but the committee was not continued.

When Africa and Southern Asia were reached, Bishop Thoburn, with a voice quivering with emotion, said that he thought at least one day should be given to these fields. He did not hope for that, however, as the consideration of foreign missions usually "went through with a jam." A few moments later, on motion of Bishop Andrews, Bishop Thoburn was given twenty minutes in which to represent Southern Asia. He reviewed the remarkable progress in India among all classes, also in the Philippines. He thought the Committee did not fully realize the great opportunities for advancement that confronted the church in China and Southern Asia.

Bishop Foss also spoke with considerable feeling on the same subject, and declared that "in some way this Committee must get the ear and the pocket-book of the church."

Dr. Buckley replied to some of the assertions of Bishop Thoburn—especially the one that the Committee had "eyes to see,

but did not see, and ears to hear, but did not hear." He took the judicial view that the Committee as such was not responsible for "arousing the church." Its duties were limited to the location of missions, number of persons stationed therein, and the division of the funds allowed by the General Conference. He urged the Committee to consider all appropriations and appeals in the light of the entire field—home and abroad—and not with only one or two sections in mind.

Bishop Fowler advocated the rigid application of the usual cut in the fields before the Committee, with the understanding that adequate provision be made "to arouse the church" so the deficit could be raised.

Brief but comprehensive memoirs were read during the afternoon devotions relating to Bishops Parker and Ninde—the former by Bishop Thoburn, and the latter by Bishop Mallalien. The report of the committee on memoirs was accepted, and the secretary directed to forward copies to the families of the deceased.

Invitations for a meeting place for the Committee next year were received from Bangor, Me.; Knoxville, Tenn.; Wheeling, W. Va.; Wilkesbarre, Pa.; and Albany, N. Y. Dr. Goucher moved that the Committee accept the invitation from Wilkesbarre; Dr. Eaton favored Albany; Rev. W. W. Ogier, Bangor; Bishop McCabe, Wilkesbarre; Mr. Rabb, Knoxville, Tenn. After some debate it was decided to choose by secret ballot. The first ballot resulted: Albany 20, Wilkesbarre 19, Bangor 4, Knoxville 1. The second ballot resulted in the selection of Albany by a vote of 30 for Albany, and 15 for Wilkesbarre.

On motion of Dr. Buckley, a vote of thanks was ordered to be tendered to the friends at Albany who had invited the Committee to meet with them.

An interesting communication from Bishop Moore, of China, bearing on the establishment of a publishing house at Shanghai in conjunction with the Methodist Episcopal Church, South, was read. He stated that the latter church has a fund of \$35,000 in hand for that purpose, with \$15,000 in reserve. The representatives of the two churches in China had agreed to leave the matter with the governing bodies at home. The committee having the China Missions under consideration recommended that a conditional appropriation of \$40,000 be made for the publishing house at Shanghai, and that evangelistic work be started in the same city as soon as possible. The letter and report went over pending consideration of the needs of missions in South America, Mexico, and other fields.

A most interesting discussion arose over a proposition to increase the amount for the extension of mission work among the Finns in Northern Minnesota and Northern Michigan. It was stated that there were about 100,000 Finns in the territory designated, and they were greatly in need of religious instruction. An appropriation of \$900 was made for this work, an increase of \$400 over last year, to be at the disposal of the Bishops of the two Conferences in which the Finns are located.

TUESDAY

Tuesday was the last day, and, as is usual in such gatherings, a large amount of important business "came to a head" for final disposition. The appropriations for City Evangelization were discussed, the usual cut applied, and a few readjustments made in the allowances. The principal result of the changes was that enough money was made up to allow \$240 for Italian work in Rochester.

When the American Indian was under consideration, there was an insistent de-

mand for exact information which nobody could give. Bishops and district representatives seemed to be somewhat "at sea" on the subject, owing to the fact that they had been unable to get the facts from the men in charge of the missions. One question raised was that in several instances money appropriated for the Indians was used in supporting white work near the reservations. A member of the Committee showed that where this was done it was the only way the Indians could be given any service at all, as the allowance was not large enough to enable the preacher to give his undivided time to the Indians. Therefore the money was given to the support of a neighboring white church, and the pastor did work on the reservation. In view of the lack of definite information Dr. Buckley moved that Assistant Secretary Carroll be directed to obtain full reports from the various Indian missions during the coming year, and have it ready for the next meeting of the Committee. This motion was promptly adopted.

After the completion of the appropriations for Domestic Missions, a statement was made showing that approximately \$578,232 had been allowed to the Foreign field, and \$436,210 to the Home. This meant that in making the foreign appropriations the Committee had kept so well within the 8 per cent. cut that there was still a balance of \$2,831 unappropriated. In the domestic field, however, the Committee had not kept down to 8 per cent., and the result was an excess of \$6,805. W. W. Ogier moved that the \$2,831 unappropriated to the foreign field be deducted from the excess given to the home field, and the remainder be disposed of by a "horizontal cut" of whatever percentage was necessary. This was ruled out of order because it involved a change of the ratio of the amounts allowed to the respective fields. On motion of Dr. Buckley the office was authorized to scale down the domestic appropriations sufficiently to absorb the \$6,805. Colonel Dobbins, who is an expert in such matters, stated, in answer to a question, that it would amount to about 1 6-10 per cent.

Then came a most interesting discussion over the appropriation of the amount yet due the foreign field. Bishops Andrews and Thoburn, Secretary Leonard and Dr. Eaton favored Malaysia; Drs. Carroll and Baldwin urged the claims of Japan, North China and Korea; Bishop Cranston spoke in favor of Japan and West China. It was at length divided equally between Malaysia, North China, and Japan.

Bishop Foss reported for the committee on the Woman's Societies. The Foreign Society was commended, and the appropriation of \$388,916 approved. It was also congratulated for raising its thank-offering of \$226,260 and at the same time augmenting the regular collections; also for the donation of the Fols Mission Institute, valued at \$125,000, with an endowment of \$50,000, making a total of \$401,260. The Home Society was similarly commended for its good work, on motion of Dr. Buckley.

During the preceding days of the Committee meeting there had been much quiet discussion of methods for increasing the collections of the Society. A committee had been appointed to plan for raising an "open door emergency fund," and there was a feeling of alert expectation when the report of this committee was announced. The plan proposed called for \$1,000,000 in addition to the regular apportionments, one-half of which should be for property and equipment in the foreign field, and the remainder for entering doors open and urgently inviting an entrance in the home and foreign fields, all to be at the disposal

of the General Committee. To secure this money it was proposed that a commission, consisting of Bishops Andrews, Fowler, Cranston, and Thoburn, Assistant Secretary Carroll, Drs. Goucher and Buckley, and Messrs. J. M. Cornell and Archer Brown, be constituted. The powers of the commission embraced the nomination of five field agents, to be elected by the Board of Managers; organization of commissions in important centres; arrangement of conventions in presiding elders' districts; circulation of literature, and the employment of such other agencies as may be necessary to carry out its purposes.

A most earnest discussion followed the presentation of this plan. Objections were made to it from the start that to a large extent it would divide authority with the Board of Managers, injure the regular collections by placing undue emphasis on special gifts, and in the end do more harm than good. As the debate progressed it became clear that every man present desired to see some method adopted that would accomplish the desired result, and ere long even the advocates of the above method began to grow less urgent in its favor. Dr. Buckley expressed it exactly when he said: "We all see heart to heart. Now what we want to do is to see eye to eye about this matter." Lunch time arrived with the question unsettled. A motion to postpone further consideration until after refreshments had been served, was quickly adopted.

An "International Love-Feast"

During the lunch hour one of those peculiar things took place which in more than one crucial hour in the history of Methodism have aided in the solution of difficult problems. The plan of the forward movement was earnestly discussed at each table. Every phase of it, *pro* and *con*, was gone over repeatedly. While dessert was being served a voice somewhere proposed that Bishop McCabe act as master of ceremonies. He arose, and in his own peculiar way called upon Colonel Dobbins to express the gratitude of the laymen for the bountiful hospitality of the ladies of Christ Church and neighboring churches in providing the noonday luncheon. The Colonel did so gracefully, and then came Bishop Merrill. General Rusling also voiced the gratitude of the laymen in felicitous terms. Bishops Andrews spoke for the Bishops. Somebody struck up with a verse of "Blest be the Tie," and the entire company sang three verses before stopping. The large company of women who had been doing the work gathered about in groups and listened with eager attention. Dr. Henry Baker, the pastor, was called out, and most feelingly responded in behalf of the ladies. A call was made for Dr. Baldwin, and he held the close attention of all as he described an "international" love-feast which he attended in China, of which he was reminded by the one they were then enjoying. Chancellor Day was called upon, but he declined in favor of Dr. Upham as his senior in educational work. Dr. Upham made a taking response. Bishop Warren was the last speaker. Bishop McCabe led off with a verse of the "home missionary hymn," as he called it:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Everybody sang it. The benediction was pronounced, and the "international love-feast" was at an end.

During this flow of soul the weighty question yet before the Committee had been allowed to slumber undisturbed. With warmed hearts and clarified vision the Committee resumed business.

Bishop Foss presented a substitute for

the plan before the Committee, which, after some discussion and a few changes, was adopted. It is as follows:

Plan of the Forward Movement

WHEREAS, Open doors invite missionary labor in all parts of the world as never before, vast fields on every hand being white for the harvest; and

WHEREAS, This Committee, instead of leaping forward gladly to embrace such opportunities, has been compelled to reduce all appropriations for home and foreign missions about 8 per cent. below the inadequate appropriations made last year, which reduction was made necessary by our efforts to occupy our constantly enlarging field notwithstanding an increase of \$23,000 in the collections from the churches; and

WHEREAS, For years the Missionary Committee has been unable for lack of funds to make any appropriations for the improvement of our mission property in foreign countries, or for the removal of debts upon such property; therefore

Resolved, 1. That we most earnestly beseech the church to make a quick and very generous increase in its missionary contributions, so that at least \$1,500,000 from collections alone may be secured in 1902.

2. That we recommend that the Board of Managers elect such additional assistant secretaries as may be necessary.

3. That we recommend the Board to constitute a special committee to be called the "Open Door Emergency Committee," such committee to have such powers and functions in relation to increasing the missionary collections as the Board of Managers may from time to time prescribe.

It will be noted that the substitute, as adopted, places emphasis on the regular agencies, but recognizes the importance of special attention and additional men to do the work.

The matter of uniting with the Methodist Episcopal Church, South, in the construction of a publishing house in Shanghai, was called up for final disposal. Considerable was said on all sides of the proposition, and at length it was referred to the Board of Managers.

Conditional appropriations aggregating over half a million of dollars were made, and then the Committee waked up to the fact that it had been acting very unwisely. All such appropriations were at length swept off the records, and the following resolution, offered by Dr. Buckley, adopted:

WHEREAS, We have been unable to appropriate the amounts which we believe to be necessary for the maintenance and progress of various missions and mission institutions, therefore

Resolved, That we hereby announce that if any of the friends of these particular institutions or missionary fields may be disposed to contribute special sums to relieve their necessities, the treasurer at New York will receive the amounts, forward them to their destination, and give the donors due credit for the same in the reports of the Society.

The sum of \$46,000 was set aside to apply on the deficit of last year, to be taken out of the receipts of the coming year.

Dr. Upham moved that it be the sense of the Committee that hereafter the missionary collections be taken separately, and not as a part of a general collection technically known among the officials and pastors as an "omnibus." The motion was adopted.

Dr. Kelley read the complimentary resolutions, which were well-worded, all-inclusive and commendably brief.

The committee on "attendance on board meetings," reported that the ministerial and lay members had "attended with fidelity and performed their duties with efficiency."

The minutes were read, Bishop Mallalieu made the closing prayer, the benediction was pronounced, and the meeting of the General Missionary Committee was at an end.

Notes and Comments

All missionaries in the service of the Society who were present were introduced and invited to seats with the Committee. Among the number thus recognized were Dr. Henry Mansell, of India; Dr. W. H. Lacy, of Foochow; Dr. F. D. Gamewell, of Pekin; and Rev. A. P. Camphor, of Liberia.

Bishop Joyce, H. G. Jackson, and J. H. Taft formed the committee that arranged the devotional exercises. The result was a larger attendance and deeper interest.

The secretary of the Committee, Dr. S. L. Baldwin, was directed to inform the superintendents who have not sent their estimates to the office of the Society to attend to this duty hereafter.

The English work in Honolulu was allowed \$500, and was transferred to the Pacific Japanese Mission, under which it will appear.

All matters pertaining to new work in cities were referred to a committee consisting of Bishop Walden, Bishop Goodsell, H. G. Jackson, P. J. Maveety, Alden Speare, G. P. Eckman, and Secretary Carroll.

Among the visitors was Dr. G. W. Granis, recently transferred from Oregon to Pittsburg Conference, and appointed pastor at Venetia, Pa.

Dr. S. F. Upham was particularly happy because he was one of the men who helped dedicate the splendid edifice in which the meetings of the Committee were held.

An indication of the business talent represented in the Committee is shown by reference to the lay representatives of the Board of Managers: Alden Speare, merchant and capitalist, Boston; John S. McLean, banker, New York; James H. Taft, retired merchant, New York; Edward L. Dobbins, lawyer and actuary of an insurance company, Morristown, N. J.; Charles Scott, manufacturer, Philadelphia; Ezra B. Tuttle, coal merchant, Brooklyn; Gen. James F. Rusling, lawyer, Trenton, N. J.

Hon. Alden Speare, who has been present at every General Committee meeting for the last twenty-two years until the final adjournment, was excused at the close of the session on Monday in order to enable him to attend to important business in Washington city.

The Bishops presided in turn — one for the morning, and the other for the afternoon, as follows: Wednesday, McCabe and Cranston; Thursday, Hamilton and Merrill; Friday, Andrews and Warren; Saturday, Foss and Fitzgerald; Monday, Walden and Mallalieu; Tuesday, Fowler and McCabe.

During the week the devotions were conducted by the following persons: Wednesday, Dr. C. W. Smith and Dr. J. F. Goucher; Thursday, Dr. Henry A. Monroe and Rev. H. J. Coker; Friday, Rev. N. E. Simonson and Dr. S. F. Upham; Saturday, Dr. W. V. Kelley and Bishop Thoburn; Monday, Dr. J. E. Arbuckle and Dr. W. F. Oldham; Tuesday, W. D. Marsh and Dr. S. W. Thomas.

The tremendous responsibilities resting upon the Bishops and missionary secretaries were clearly brought out during the sessions of the Committee. If the rank and file of the church could catch their "vision" of the needs of humanity and the power of Christianity to uplift and civilize all classes and conditions of mankind,

there would be little need for special commissions to urge the people to give their money. The most effective argument that can be made is to show the people in Christian America what marvelous transformations are being wrought in individual character, social and political conditions, and the ideals of the people, in all the foreign missions of the church. Show the givers exactly what their money has accomplished in promoting human happiness and welfare, and they will give more and induce others to do likewise.

The general public did not attend the meetings in very large numbers during the day. At the night rallies and on Sunday the churches were crowded.

One of the big meetings was held in Christ Church on Sunday night. Dr. S. F. Upham spoke on, "Can the Evangelization of this World Ever be Accomplished?" Dr. Goucher reviewed the marvelous growth of Christianity, and Chancellor Day of Syracuse University spoke in defence of the foreign work.

In laying before the Committee the needs and advantages of establishing a publishing house at Shanghai, Bishop Moore gave a description of conditions in China which at once arrested attention. A striking paragraph is herewith given: "China alone is the sphinx, half-buried in the sands of antiquity, looking out with strong eyes upon the untried mists of the future. One thing emerges from the obscurity: her future is bound up for weal or woe with that of America. Of all great nations we are nearest to her, and must increasingly be dependent upon her commerce. In her introduction to the Western world our own Burlingame was her chosen envoy; and, in the present crisis, America has been her one disinterested and powerful friend. The best guaranty of the future is her Christianization; and the only way to that is through the missionary."

Two specific instances of possible union of the Methodisms of the North and the South were brought to the attention of the Committee. One was the university to be established in Oklahoma and managed by a commission composed of representatives of both churches. The other was the establishing of a joint publishing house at Shanghai. Although there has been considerable sentiment in recent years about the reunion of the two great branches of the church, these instances are the first in which both churches propose an actual union of interests. The outworking of these two efforts to "amalgamate" will be watched with deep concern by the leaders of both churches.

Personal Mention

— Mr. Holmes, president of the Christ Church board of trustees, was present much of the time, assisting in looking after the guests.

— Dr. Esther A. Slatie Baksh, a highly-educated native of India, who has been graduated an M. D. by a Denver college, addressed the women's meeting Saturday afternoon. She was dressed in her native costume entirely in red, and looked somewhat like a North American Indian woman. Her language and manner, however, soon dissipated this impression. She was converted in a mission, and therefore is enthusiastic about missions. She expects to return to India and practice medicine.

— Dr. W. W. Ogier, of Calais, Me., representative of the First District, which embraces all the New England missions, was one of the most active and intelligent members of the Committee. He knew

what he was about when he was talking, and was prepared with exact information about his district and the general field.

—Miss Agnes McAllister, a missionary from Africa, described conditions in Liberia at the women's meeting. Her chief point was that the evangelistic work there must all be done through the women, because of their influence over the men.

—Dr. Mink, pastor of Emory Church, Pittsburg, was present at all the sessions and heartily co-operated with Dr. Baker in caring for the members of the Committee.

—Dr. Baldwin was an ideal secretary. He paid strict attention to the proceedings, made accurate minutes, and although working under pressure, always found time to give information to the representatives of the press.

—Rev. J. J. Hill, pastor of the church at Sewickley, near Pittsburg, was the official stenographer of the Committee. In some of the critical moments when motions, amendments, etc., came rapidly, he was called upon to read the exact record from his notes. He was able to do so promptly and accurately, thus greatly facilitating the business of the Committee.

—Dr. J. D. Hammond, superintendent of Chinese Missions on the Pacific Coast, was among the visitors. He was much gratified by the action of the Committee relative to the purchase of desirable mission property in San Francisco, which had been secured by Bishop Hamilton.

Flashlights

—“If a child shows passion for ragtime, take the child where it will hear good music.” — *Bishop Goodsell.*

—“The tide sets toward evangelization, and since the days of the apostles we have never had brighter and more heroic missionaries in the field than we have at this present time.” — *Dr. W. V. Kelley.*

—“My own conviction is, the church is exerting less and less spiritual and high moral influence.” — *Dr. Buckley.*

—“It is not the fault of the black man that it is impossible to successfully conduct mixed schools or churches in the South. It is his misfortune. They should have an organization of their own. In it they could feel that they were among their own people, and would therefore be more happy and independent. Instead of the race prejudice growing less in the South, it is growing larger and larger day by day, now that sentiment over the abolition of slavery is dying out.” — *Dr. Goucher.*

APPROPRIATIONS FOR 1902

Missions in the United States

Division 1

CLASS NO. 1

FOR CONFERENCES NORTH OF THE POTOMAC AND OHIO, AND EAST OF THE MISSISSIPPI:

Detroit, \$3,750; East Maine, \$1,555; Maine, \$1,112; Michigan, \$3,100; New Hampshire, \$1,262; Northern New York, \$920; Troy, \$975; Vermont, \$1,260; West Wisconsin, \$3,606; Wilmington, \$720; Wisconsin, \$3,156; total, \$21,416.

CLASS NO. 2

FOR CONFERENCES IN IOWA AND KANSAS, AND STATES NORTH OF THEM, INCLUDING BLACK HILLS AND OKLAHOMA CONFERENCES:

Black Hills, \$3,840; Dakota, \$7,310; Des Moines, \$900; Kansas (of which \$250 is for First Street Mission, Kansas City, Kan.), \$1,200; Minnesota, \$3,065; Nebraska, \$1,800; North Dakota, \$7,500; North Nebraska, \$4,400; Northern Minnesota, \$5,000; Northwest Iowa, \$3,110; Northwest Kansas, \$6,500; Northwest Nebraska, \$3,110; Oklahoma, \$18,100; South Kansas, \$1,280; Southwest

Kansas, \$5,000; West Nebraska, \$5,950; total, \$82,542.

CLASS NO. 3

WORK IN THE MOUNTAIN REGION:

Arizona, \$6,040; Colorado, \$8,100; Idaho (\$400 for new work), \$4,400; Kalispell, \$2,700; Montana, \$4,700; Nevada, \$3,900; New Mexico English, \$4,692; North Montana, \$4,434; Utah, \$8,565; Utah (for schools, at disposal of the Board), \$1,840; Wyoming, \$5,152; total, \$54,523.

CLASS NO. 4

PACIFIC COAST:

Alaska, \$4,140; California, \$4,968; Columbia River, \$7,150; Oregon, \$4,250; Puget Sound, \$5,690; Southern California, \$4,447; total, \$30,645.

Division 2

CLASS NO. 5

WHITE WORK IN THE SOUTH, MARYLAND AND DELAWARE EXCEPTED:

Alabama, \$2,524; Arkansas, \$4,328; Atlantic Mission, \$1,242; Austin (of which \$490 is at disposal of presiding Bishop for church at Fort Worth), \$3,391; Blue Ridge, \$2,626; Central Tennessee, \$2,806; Georgia, \$2,050; Gulf Mission, \$2,162; Holston, \$1,882; Kentucky, \$3,771; Missouri, \$3,020; St. John's River, \$2,898; St. Louis, \$4,033; Virginia, \$3,294; West Virginia, \$3,908; total, \$43,885.

CLASS NO. 6

COLORED WORK, MOSTLY IN THE SOUTH:

Atlanta, \$1,067; Central Alabama, \$1,164; Central Missouri (\$200 to be available after January 1, 1901), \$3,496; Delaware, \$1,432; East Tennessee, \$1,803; Florida, \$1,806; Lexington, \$2,137; Little Rock, \$2,705; Louisiana, \$2,700; Mississippi, \$1,803; Mobile, \$1,104; North Carolina, \$2,208; Savannah, \$1,421; South Carolina, \$3,128; Tennessee, \$2,254; Texas (of which \$1,000 shall be at disposal of presiding Bishop), \$3,772; Upper Mississippi, \$2,223; Washington, \$1,803; West Texas (of which \$500 is at disposal of presiding Bishop), \$3,606; total, \$41,766.

Division 3

CLASS NO. 7

NON-ENGLISH-SPEAKING:

Welsh. — Northern New York, \$288; Philadelphia, \$356; Wisconsin, \$128; Wyoming, \$270; total, \$1,052. (All appropriations for Welsh work at disposal of the presiding Bishops.)

Swedish. — Austin, \$1,190; California, \$1,803; Central Swedish, \$4,002; East Maine, \$271; Eastern Swedish, \$10,540; New England, \$4,264; New England Southern, \$1,452; New York, \$902; New York East, \$3,336; Northern Swedish, \$5,000; Puget Sound, \$1,656; Western Swedish, \$4,821; total, \$39,237.

Norwegian and Danish. — Maine, \$230; New England, \$270; New York East, \$1,466; Norwegian and Danish, \$7,844; Utah, \$2,200; Western Norwegian-Danish, \$6,000; total, \$18,010.

German. — California German, \$3,496; Central German, \$4,168; Chicago German, \$3,510; East German, \$5,051; North Pacific German, \$4,000; Northern German, \$2,714; Northwest German, \$3,119; Saint Louis German, \$3,041; Southern German, \$3,487; West German, \$5,400; total, \$37,986.

French. — Gulf Mission, \$541; New England, \$1,352; New Hampshire, \$1,127; Rock River, \$1,172; total, \$4,192.

Spanish. — New Mexico, \$10,368; New Mexico, for schools, \$1,800; Porto Rico, \$9,200; Southern California, \$541; total, \$21,909.

Chinese. — California, \$8,602; New York, \$902; Oregon, \$902; Southern California, \$406; total, \$10,406.

Japanese. — Pacific Japanese (\$500 available January 1, 1901), \$8,114; English work at Honolulu, \$500; total, \$8,614.

Bohemian and Hungarian. — Baltimore, \$902; East Ohio, \$2,000; Pittsburg, \$1,623; Rock River, \$3,312; Upper Iowa, \$541; total, \$8,378.

Italian. — Cincinnati, \$350; Genesee, \$541; Louisiana, \$1,104; New England, \$1,511; New York, \$3,680; Philadelphia, \$2,448; Rock River, \$920; total, \$10,554.

Portuguese. — New England, \$270; New England Southern, \$722; total, \$992.

Finnish. — California (at disposal of resident Bishop), \$455; Northern Minnesota and Michigan, \$800; total, \$1,255.

CLASS NO. 8

AMERICAN INDIANS:

California, \$650; Central New York, Onondagas, \$450; Oneidas, \$180; Columbia River, \$910; Detroit, \$406; Genesee, Tonawanda, \$180; Cattaraugus, \$180; Kansas, \$184; Michigan, \$450; Nevada, \$310; North Montana (for Piegan Indian Mission), \$920; Northern Minnesota, \$350; Northern New York, \$450; Oregon, \$620; Puget Sound, \$310; Wisconsin, \$443; total, \$6,984.

Division 4

SPECIAL APPROPRIATIONS FOR CITIES:

Baltimore (for Deaf-mute Mission), \$506; California (for San Francisco), \$590; Cincinnati, \$425; Colorado (for Denver), \$410; Des Moines (for Valley Junction), \$300; Detroit (for Detroit), \$350; East Ohio (for Cleveland), \$500; Genesee (for Italian work, Buffalo), \$276; Rochester (Italian), \$240; Minnesota (for St. Paul), \$276; New England (for Chinese work, Boston), \$506; New England (for Norwegian and Danish work, Worcester), \$276; New England Southern (Italian work, Providence), \$580; New York (for Chinese, Hebrew, and Italian work, New York), \$1,288; New York East (Brooklyn), \$460; Newark (for Jersey City and Newark), \$713; Northern Minnesota (for Minneapolis), \$322; Northwest Iowa (for work in Sioux City), \$506; Philadelphia (for work in Philadelphia), \$736; Pittsburg (for Pittsburg), \$500; Pittsburg (for Allegheny), \$276; Rock River (of which for Deaf-mutes \$400, Italian work \$400, in Chicago), \$1,472; St. Louis (St. Louis and Kansas City), \$690; total, \$11,592.

Foreign Missions

GERMANY,	\$ 19,161
SWITZERLAND,	6,728
NORWAY,	11,167
SWEDEN,	14,759
DENMARK,	6,776
FINLAND and ST. PETERSBURG,	4,945
BULGARIA,	7,239
ITALY,	36,968
SOUTH AMERICA,	69,543
MEXICO,	44,663
AFRICA,	27,479
CHINA,	106,269
JAPAN,	45,127
KOREA,	15,640
INDIA,	129,515
MALAYSIA,	16,330

TOTAL FOR FOREIGN MISSIONS, \$578,232

Miscellaneous

Contingent Fund,	\$ 50,000
Incidental Expenses,	40,000
Salaries of Officers, Mis'nary Bishops, etc.,	36,000
Office Expenses,	14,000
For Disseminating Mis'nary Information,	32,000
Total,	\$172,000
For Debt,	\$46,744

Recapitulation

Foreign,	\$578,232
Domestic,	436,210
Salaries, Office Expenses, etc.,	172,000
For Debt,	46,744
Grand Total,	\$1,233,186

THE FAMILY

ON THE HEIGHTS

EBEN E. REXFORD.

From the far heights whereon the sunshine
lies

The storms of earth seem underneath our
feet,

And we look up to unclouded skies,
And dream our happy dreams of Para-
dise,

While heaven seems very near our eager
eyes,

With peace all round us, strangely deep
and sweet.

So, from the heights whereon true faith
abides,

Where never any cloud of doubt can
come,

Let us look out above the storm whose
tides

Beat impotently against the mountain-
sides,

While overhead the sun unhindered rides
In that strange peace which makes the
awed soul dumb.

Shiocton, Wis.

Thoughts for the Thoughtful

The autumn hours are come — the hours that
yield

Rich harvest in each tiller's well-tilled field.

Alas! alas! no seed I sowed in spring

Now meet and right for autumn's harvesting.

— *The Spectator.*

Let Martha be active, but let her not con-
trol Mary. Let Mary be contempla-
tive, but let her not despise Martha — *St.*
Francis de Sales.

Marriage is a making of life together, not
a taking it after it is made. — *A. D. T.*
Whitney.

Do you ever feel the infinite sweetness
that is contained in those dear words, "The
Divine Will?" — *Madam Swetchine.*

The glory of a life is in the quantity of
devotedness to God, in the fidelity with
which the simplest thing is done, in the
quantity of the higher life that can be
thrown into the lowliest duty or the hum-
blest position. — *J. F. W. Ware.*

The bitter cries and rebellious question-
ings which we send up to heaven are never
answered at the time we utter them. Smarting under our pain and loss, we challenge God to show us why He has done this thing. We accuse Him of favoritism and partiality. "Why only is my child taken and my heart made a waste place, while my neighbor is untouched of sorrow?" To such cries, deep and bitter as they are, no answer, at the time, is given us. Ten years sometimes pass before the answers to our bitter questions rise up out of our own hearts and justify the ways of God to men. But even when the pain is keenest and the cry of anguish and despair most bitter, even then there comes to us the voice of the Spirit: "If I will that your neighbor do not suffer as you do, nor when you do, what is that to thee? Follow thou Me." Thank God for that. Thank God that the darkest night is broken by the light of stars, that in the worst of circumstances, in the heaviest griefs and darkest sorrows, there is the one clear ray—the ray of duty. Thank God that there and then there is work to be done, children to be educated,

the needy to be clothed and fed, the sick to be healed. — *Rev. F. A. Gilmore.*

Whether November shall speak to us of life or death depends upon the care or carelessness with which we study her revelation of the world. It ought not to depend too much upon our passing mood of faith or sadness. If we think of the completion and cessation of growth as a reason for melancholy, why should we overlook the fact that all this ripening of leaves and seeds and berries is a prophecy of growth to come? The tree makes preparation for withdrawal of nourishment from the ripened leaf and its discharge from service exactly as it makes provision in the leaf bud for the growth of a new summer. Its task is ended, its work accomplished. The worst that could happen to the ripened leaf would be to hang, a useless burden, on the tree. That is the melancholy fate, as the sighing of the oak leaves on the bough all winter long declares. November days are beautiful so long as we remember the joy of a completed task, an ended labor, the permanence of results secured by an unquestioning self-sacrifice. . . . November is the revealer. She opens the forest to the sun. She clears the vistas for the eye. She prepares hidden places for the sky's brooding. If there seems to be a falling back from manifested effort that appears like defeat, we may assure ourselves that it is really only a breathing time and opportunity for repose. Never does the world's reserve of strength seem greater to one who looks beneath the surface. — *Cong egati onal st.*

MISS THOBURN: "THE RUBY OF LAL BAGH"

MRS. BRENTON H. BADLEY.

[Reprinted from the *Western Christian Advocate*, and
electros furnished, by the courtesy of Editor Gilbert.]

"THE Garden of the Ruby" is the name of the estate in which the old palace is situated where Miss Thoburn lived for thirty-one years, in India. It was one of five palaces belonging to the last King of Oude, and was purchased for the property of the Woman's Foreign Missionary Society in the early days of our mission work. "Lal" means a ruby; "bagh," a garden. Over the great pillars of the driveway, the beautiful creeper, the Antigonja, festoons its long tendrils, and hangs its pink clusters of scented blossoms until the air seems almost to blush with color.

This was the first home in the city of Lucknow that I entered. I ended my long wedding journey of two months by walking up that flight of steps, under that great porch, to be met by Phoebe Rowe, a tall, graceful girl of sixteen, whose black curls fell below her belt, and whose dark eyes filled with tears of welcome as she ushered us into that "House Beautiful," where for years we loved to meet and greet in Christian fellowship.

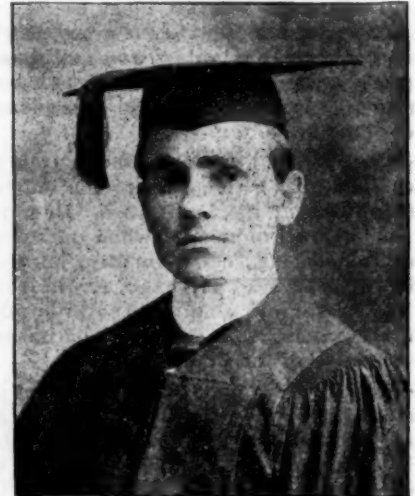
Now Phoebe sleeps under the live oaks of beautiful Naini Tal—in the mountains. Miss Thoburn sleeps under the peepul and palm of beautiful Lucknow. Their bodies consecrate the soil of India; the influence of their lives, like sweet perfume, permeates the hearts of India's peoples. Their white souls united in

"That sweet and blessed country,
The home of God's elect."

"Both with the good and the wise of the
ages past," "under the broad, green

palms of heaven they walk," who so lately toiled through hot and dusty plains, and sighed in weary wastes, where there was no shade nor water.

Only the other day, wafted over the seas, came to me the last sweet earthly message I shall ever get from her who, for so many years, was my strong friend. How I love it! When I saw that cruel cablegram which pierced our souls, I caught my last message to my lips and touched it, for it had so late come from



PROF. BRENTON THOBURN BADLEY
Reid Christian College, Lucknow

her strong hand. May the mantle of Miss Thoburn envelop and glorify some one of India's daughters, who may rise to complete the work she planned so well and so nearly consummated!

The prayers of the whole church should cloud the heavens like smoke of incense in petitions for blessings to fall upon the young men and the young women of our two colleges in Lucknow, who have been equally bereaved in the death of their great and lovely teacher and guide.

I take a sad pleasure in giving to the readers of the *Western* the letter just received from my own boy, who is Miss Thoburn's namesake, and who feels her loss so deeply. Truly, as "Mamma Caroline" moans so sadly, "the ruby of that garden is gone"—its gem, its ornament, that which made its name significant. That she "adds new lustre to the day" in the courts of Paradise, who can doubt?

Sunday Night, September 1, 1901.

MY DEAREST MOTHER: I am bereaved, mother dear, and my heart goes out to you for sympathy. I am watching by the bed where lies the earthly tabernacle of Miss Thoburn, sleeping its last, long sleep. Three months ago, I watched over the body of Bishop Parker, and now comes this second blow. It hardly seems possible! Only last night she graced the table where we partook of the social cheer and genial hospitality of this home, forever made precious by her sweet life; and now—dear, old, saintly "Mamma Caroline" put it in the right words—"the ruby of this garden (Lal Bagh) is gone!" We are too much stunned to fully realize our loss. As I followed Bishop Parker to the cemetery in Naini Tal, I referred several times to the days when Miss Thoburn should be taken from us, for a strange feeling seemed to take possession of me; but I little thought that what my heart brooded over then would crush me so soon. Oh, how many stricken hearts there are tonight! The noblest character that the Woman's Society

has ever known is gone from us. As for me, you know how it is, mother; my heart is heavy—so sad, so sad. Lucknow will never be the same again. Outside of our family there was no one so near my heart. Miss Thoburn's kiss, which she gave me on my last birthday, and the kiss with which she (for my mother's sake) started me out into the new year, and the new century, are still warm within my heart. She took ill Saturday morning, but thought it nothing; and, as I said, gave a dinner that evening in honor of Brother West's birthday. Late that night the symptoms developed into cholera.

She tried to doctor herself until about three this morning, and then the doctor was sent for. She sank rapidly, and died this evening at 8.15. At about twelve today, Miss Newton went down with cholera too, but her case is hopeful. The college girls have been sent to "Inayat Bagh." The burial will take place tomorrow morning, at 4.30. There will be no funeral service either at the house or church. She is to rest beside father. Thus it happens that the first president of the Lucknow Christian College and the first president of the Lucknow Woman's College are to rest

side by side. It is the same spot Bishop Parker had selected for himself when he was so ill here. A memorial service will be held in the church next Sunday. Remember us in your prayers. The Woman's College is passing through deep waters just now. Miss Nichols is broken down, and will probably go home to America. Miss Newton is lying between life and death, and none of the teachers seem very strong. Cholera is bad in the city, but you must not worry about me. I am exceptionally well, and am taking good care of myself. But good-night now. I have time enough, but the mind is with the heart tonight, and the heart is heavy, so the mind is dull. The thought of my loved ones is very sweet to me this lonely night, and I thank God that, while He takes some of our friends, there are always some left. I only wish I could be with you all; but God in His goodness will bring me to you in His own good time, and I am trying day by day to do my best. His blessing rests upon me, and I am growing in grace. "He bleaseth you, He bleaseth me, so we are near." It is now nearly one o'clock, and I'll not write more to-night. Good-bye, and may He keep us all faithful unto the end! With the love of your boy,

BRENTON THOBURN.

*Residency Hill, Lucknow, India,
September 3, 1901.*

DEAR MOTHER: It is all over now, and we are gradually settling down to the conviction that Miss Thoburn is really gone from us. I don't know how to believe it, and I wish I did not have to write it; but it is all too true. I have to say it over to myself, over and over, before I seem to be able to convince myself of it.

After watching all night Sunday, I hurried home, dressed, cut all our available flowers, and gave them to the college girls (who, as I said, had been sent Saturday night to Inayat Bagh), and rode back to Lal Bagh, thinking that there might be some work I could do there. They wanted more flowers, so I rode over to Sicunder

Bagh and ordered a cross and a wreath of white flowers. I then went to the cemetery to decorate father's grave and to conceal, by means of green leaves, all signs of the new-made grave. When I got done no fresh soil could be seen, and it did much to alleviate the barrenness and gruesomeness of a freshly-dug grave. I had carefully cleaned father's tombstone and placed a bunch of white flowers and scattered fresh, green leaves all around it. It was a very sultry morning, and I was tired; but I appreciated the fact that I could perform this labor of love. I then rode back to Lal



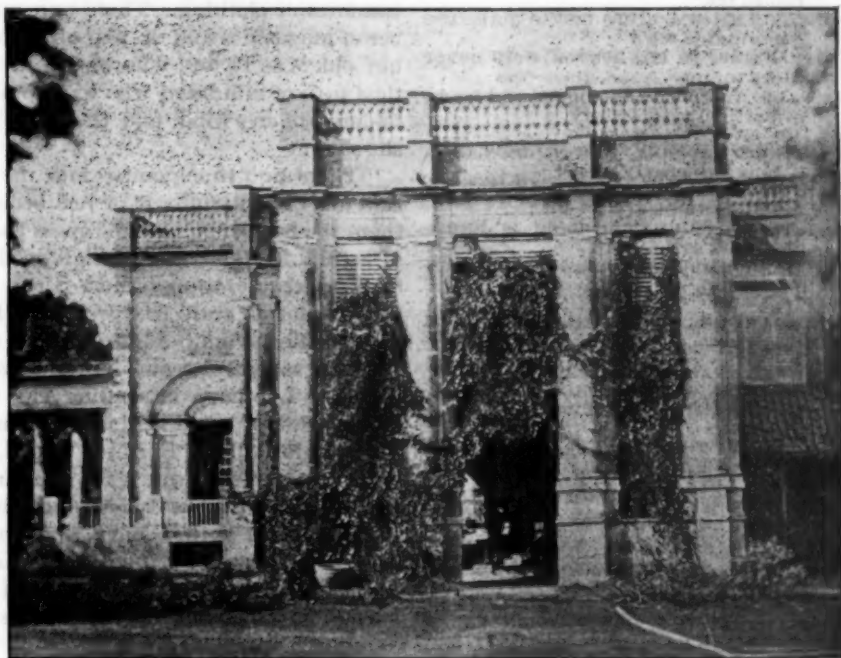
DR. BADLEY'S TOMB

Miss Thoburn's grave is at the left of Dr. Badley's, where the shrubbery stands. The inscription upon the stone above Dr. Badley's grave is a quotation from Bishop Thoburn's address at the memorial service held in January, after Dr. Badley's death, at the North India Annual Conference session in Cawnpore. It reads: "Blameless in life, pure in speech, gentle in spirit, untiring in work, immovable in purpose, he wielded a blessed influence among his brethren."

Bagh, just in time to join the funeral procession. Brother Bare kindly gave me a seat in his carriage. The friends had been requested to go direct to the cemetery, as the doctor wished as few as possible to go near the house; but the crowd of carriages, in spite of this, and in spite of the very brief notice, showed what a place Miss Thoburn had in the hearts of the people of Lucknow. I was wishing in my heart that I could do something more in connection with the last

dustani Discipline. Behind us came the civil chaplain and Brother Robinson; next, Miss Singh and teachers. The casket was carried by boys from Reid Christian College. Brother Messmore, Brother Robinson, the civil chaplain, and Mr. Mastin, the Wesleyan missionary, took part in the ceremony. The casket was white, and when covered with flowers and surrounded by the green leaves, it looked pretty. Miss Singh broke down completely, and the weeping of the little girls, mingling with the hoarse sobbing of the Lal Bagh servants, was enough to move any heart. When the ceremony was over, the friends passed and threw in their flowers until they must have been lying a foot deep. The most pathetic thing of it all was when "Caroline Mamma," carrying a small bouquet of flowers, came slowly up with heart-breaking sobs and tried to sit down on the very edge of the grave. She might have thrown herself in, but Brother West kept a strong hold on her, and gently led her away. When the casket was being lowered into the grave, the wailing completely drowned the sound of Brother Robinson's voice; but the tears would not come to my eyes. When all had gone, however, and I was left standing between Miss Thoburn's and father's graves, the tears dimmed my eyes. What a sacred spot that is! How much Miss Thoburn and father resembled each other in their pure, quiet, strong lives, and how appropriate that they who had been such friends should rest side by side! When I go there now it will be to bow my head in the presence of God between the resting-places of two of His saints, to consecrate myself anew to the service of their God and my God. The thought to me is beautiful, for in my name I link both his and hers.

The section where father's grave is was supposed to be filled, but by cutting away a little shrubbery to the left there was ample space and a beautiful spot for a grave. That is where Miss Thoburn's body lies. That evening, at eight o'clock, we went to Lal Bagh in a severe storm, to hold a consultation-meeting, and talk over the prospects and work of the Woman's College.



THE "HOUSE BEAUTIFUL," WHERE MISS THOBURN DIED

sad duty for Miss Thoburn, when Brother Robinson said that Brother Ganga Nath and I were to head the procession and do the reading on the way to the grave. I don't know when I have appreciated anything so much. Miss Thoburn was a member of the Hindustani Church, and so this was appropriate. We read from the Hin-

With Miss Thoburn gone, Miss Nichols a nervous wreck in Almora, Miss Newton lying at the point of death, and the probability that Miss Singh or Miss Hearn would have to go to stay with Miss Nichols, you can see that the outlook was a sad one. Our decision was to have Mrs. Parker come down and give the needed experience for the

management of the household concerns of so large an establishment, to keep Miss Hoge, who had come in from Gonda, and to ask Miss Easton for one of her teachers; finally, to let the girls attend Reid College in those subjects which Lal Bagh could not provide for, until such a time as they could. So it has happened that, under the providence of God, this day saw girls and boys together in one college in India. I am glad I can do my share by teaching the girls, in helping Miss Thoburn's college.

Had I more time, I would give more details about these sad days. I have written this, knowing that you would be glad to hear of it all. Perhaps the ladies at home would like to see it, through the eyes of one of the missionary boys, who has grown up under the shadow of Miss Thoburn's influence. Your loving boy,

BRENTON THOBURN.

COMING HOME AT NIGHT

The days are growing shorter, it's almost night at five:

The brief November twilight melts swiftly ere the stars
Come twinkling out in troops to make the steel-blue sky alive,
When wanes and pales the splendor of the sunset's flaming bars.

And to and fro along the streets the home-bound people go,
The units of an army who toil for roof and fire;

Their feet are very weary, but their hearts are all aglow,

The child and wife are waiting to fulfill their heart's desire.

The mother stepping briskly in the little kitchen space

Is making ready for her boys, her eyes are on the clock;

The new-made wife is waiting, and there's radiance in her face,

As she counts the moments till her dear turns the key within the lock.

I like to watch hard-handed men who toil in mill and shop

And earn the weekly wage by dole of strength they gladly pay;

So tired in back and arm at night, when tool and task they drop,

But proud and happy going home where careless bairnies play.

So many, many little rooms with homely tables set,

So many kettles boiling fast to make the good man's tea;

For our Father in His heaven, doth never more forget

The wants and needs, the hopes and fears, of earth's great family.

The days are growing shorter now, and through the early dark

I hear the storm winds whistle, and the fire and lamps are bright;

Each little Christian household is like a sheltered ark,

And God himself is caring for the home-bound folk at night.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

Getting Married

"IT makes all the difference in the world what a person marries for. I'm so thankful that I didn't make any mistake," said a small, shabbily-dressed, tired-looking woman, who was cane-seating chairs at a house where she had asked for work. Her tongue was as nimble as her fingers, but her views on all topics were so cheery and hopeful, notwithstanding her manifest poverty, that her garrulity did not become tiresome. Her opinions on marriage, coming as they did from a woman to whom marriage had brought poverty and unceasing labor for an invalid husband, were refreshing and had the ring of a true heart.

"Yes," she said, "folks that marries for any other but one thing makes a dreadful mistake. I often think to myself: What if I had married for anything in the world

but love—real, genuine, sure enough love! What a fix I'd be in today!

"You see, my husband's been an invalid for nine years. He went into slow consumption four years after we were married, and he ain't worked six weeks, all told, since; and I've had all the support of him and our three children for nine years, and I've done it by trailin' 'round from house to house cane-seatin' chairs, and all the feelin' I've had about it has been one of thankfulness that I was able and willin' to do it.

"S'posin' I hadn't married for love? S'posin' I'd married for riches and they'd taken wings and flew away? S'posin' I'd married for beauty, and sickness and misery had robbed my husband of his good looks? Wouldn't I be in a nice fix?

"But I didn't marry for a thing on earth but respect and love for a good man, and I ain't regretted it, and I ain't a bit unhappy or discontented, exceptin' in the sorrow that comes from the certainty that I ain't goin' to have my husband with me much longer.

"He's failin' fast now, poor dear! I ain't never looked on him as a burden. I ain't throwed it up to him that I've had the livin' to make. I ain't fretted nor complained nor done any of the things I would have done if I'd made the dreadful mistake of marryin' for anything but real affection.

"Folks that marries for anything else has got a lot of unhappiness before 'em that I don't know anything about." — *Exchange*.

BOYS AND GIRLS

A PAIR OF DOROTHYS

J. L. HARBOUR.

THE ladies of the Helping Hand Missionary Society had met at the home of their president, Mrs. Keith, for the purpose of packing a barrel to send to a missionary in the far West. Each of the ladies had brought a number of things she had contributed to the barrel. Most of these articles consisted of warm and comfortable clothing. There were a number of magazines and a pair of blankets, but old Mrs. Ryder, who was of a practical turn of mind and who had no use for folderols of any kind, told the truth when she said:

"There ain't much going into the bar'l that ain't real useful and of real benefit to them the bar'l is going to. I guess Brother Miles and his folks will 'preciate good, useful, serviceable things more than they would a lot o' stuff that wouldn't be o' any benefit to 'em. Such stuff as some folks do sometimes put into missionary bar'ls! I b'lieve in sending 'em what they need, and what will help to make 'em comfortable. Brother Shedd, the storekeeper, offered me a lot o' damaged toys for the bar'l, but I told him that I would a sight rather have a couple o' suits o' good warm winter underwear to put in the box for Brother Miles, and that is what he gave me, and a sensible contribution it was."

"Brother Miles has three little children who would have appreciated the toys," said little Mrs. Day, who had children of her own. "I almost wish that you had taken the toys, Mrs. Ryder. Come to think of it, we haven't a single toy of any kind for the barrel. Indeed, there is almost nothing that three little children would care for."

"There's a nice, warm pair o' mittens

and some good warm stockings for each of 'em," said Mrs. Ryder. "I am sure that they ought to be glad to get such things if it is as cold up there in North Dakoty as they say it is."

"I guess that it is fearfully cold—so cold that it is doubtful if little folks get out to play much in the winter time, and that is all the more reason why they ought to have some playthings. I can imagine Brother Miles' little folks gathering around the barrel to see it opened, and watching to see if there is anything for them. I really wish that we had more to put in for them. I don't suppose that Brother Miles has a cent to spend for playthings for his children."

"He couldn't buy anything for them in the little town where he is if he had the money," said Mrs. Deane. "They say that it is just a little bit of a forlorn sort of a place."

"Well, you know that his missionary work takes him all over the county, and no doubt he visits places in which he could buy almost anything one can purchase here in our town. Next time we send a barrel we must see to it that there are things for the little folks."

Little Dorothy Keith had been an interested spectator while the ladies were packing the barrel. She had heard all the ladies had said, and had listened with eager interest to the conversation about the Miles children away out there on the Western plains. She was a very sympathetic little girl, and more serious-minded than most children of her years. She thought how she would feel if she lived out there as the little girl of a poor missionary and some one should send her father a box or barrel. She thought how she would watch the opening of the barrel and how eager she would be to see if any one had remembered her, and she thought how disappointed she would be if she had been forgotten. She knew that she would have appreciated the mittens and the stockings, but she was quite sure that a doll or something of that kind would have given her far more pleasure.

When the barrel was almost full, Dorothy slipped away to her own pretty room. She saw there so many things bought for her comfort and pleasure, and the room itself was such a bright, cosy, sunny little place of joy and happiness!

"I don't s'pose those little missionary children have hardly any of the playthings that I have, and I shall be sure to get more on my birthday next week, and still more when Christmas comes. If they'd asked me, I would have given them a lot of things for the barrel; but it is too late to put much of anything in now, for the barrel is nearly full, and I suppose that Mrs. Ryder would object to any but useful things going into it. But I want to put something in."

Dorothy reflected for a few minutes. Then her eyes sparkled, and a smile came to her face because of the happy thought that had come to her.

"I know what I will do," she said. "I will just slip my penny bank into the barrel. It's nearly full, for I have been saving up for a big, big doll—bigger than even my Ethelinda Joselle, and she is bigger than Mabel Drake's baby sister. But I have piles of dolls already, and

like as not those little missionary children haven't any—poor little souls! There's more than pennies in my bank. There's nickels and dimes, and the quarter Uncle Henry gave me, and the half-dollar grandma gave me when she was here last month, and the shiny, brand-new half-dollar papa gave me one day when he said that he had had a 'regular windfall' of good luck in his business. He said that I could do just as I pleased with it, and I am always allowed to use the money in my bank. I'm going to see how much there is in it."

She sat down in her little willow rocking-chair with the bank in her hands. There was a tiny key that Dorothy had taken from her bureau drawer. This key unlocked the door of the little red and green iron penny bank, and in a moment Dorothy poured a stream of coin out into her lap. She counted the money carefully and slowly.

"Just four dollars and sixty-seven cents, not counting the dime with a hole in it," said Dorothy. "I won't send the dime with a hole in it, for I don't think that it would be quite polite. Here is a pretty white box that I can slip the bank and the key into. I heard the ladies say that there was a little girl of about my age, and that her name was Dorothy, too. I know that mamma would not care if I put my little white silk handkerchief with 'D' in colors in the corner of the box for little Dorothy Miles. And I guess that I can crowd in some of my lovely hair ribbons that I have never worn. I'll put in a pink one, a pale blue one, cardinal one, and a snowy white one. Then I will write a little letter and slip it into the bank."

She took a sheet from the box of children's letter-paper that had been given her on her last birthday. Then she sat down before her little desk and wrote:

DEAR DOROTHY MILES: I am a little girl about your age. My birthday comes the tenth of September, and I was ten years old my last birthday. I would like to know when your birthday comes. It would be kind of funny if it came the same day mine does. I go to school, and I study reading, writing, geography, spelling, history and arithmetic. I take music lessons on Saturday afternoons, and I never miss Sunday-school unless I am having one of my sore throats. Do you have sore throats? I hope you do not, for they are so unpleasant. I do not like to have anything that keeps me at home from Sunday-school. I have a lovely teacher. Her name is Miss Edith Carey. She had our class to tea at her house last Friday night, and I wish that you had been there. We had a splendid time. It was raining awful hard when it came time for us to go home, and each little girl's papa came for her, with the exception of Lucy Norton. She hasn't any papa, but she has a grandpa, which is the next best thing to having a papa, and her grandpa came for her. My papa came for me, and he carried me all the way home; and as he says that I am 'big for my size,' you can know that he is 'big for his size,' or he could not have carried me home. I am sending you my penny bank, and I want your papa to take the money in it and buy you and your little sister and your baby brother some nice playthings the first time he goes to any place where he can buy such things. I want him to spend all the money for playthings, and a box of

real nice candy for you. I hope he can get you a real nice doll. Tell him not to forget that he is to buy nothing but playthings and candy, for I am sure that you need them away out there in such a lonesome place. I wish that you would write a letter back saying what your papa bought. I hope I will see you some time. Next time a barrel goes, there will be things put in it for you. And so I am

Your loving little friend,
DOROTHY WARNER KEITH.

P. S.—The Warner in my name is for my Grandma Warner. She is so lovely, and she gave me the dull half-dollar in the bank, and papa gave me the shiny one. I have two grandmas, and they are both lovely. I feel so sorry for you if you haven't any grandma.

Dorothy folded this letter until it would slip into the bank. Then she put the bank, the ribbons, and the handkerchief into the box, tied it up with a bit of bright scarlet ribbon, put an outer wrapping of stout brown paper around it, and went downstairs with it in her hand.

The ladies were all in the dining-room drinking some lemonade and eating some little cakes Mrs. Keith had prepared for them, so there was no one in the room in which the barrel had been packed. It was full nearly to the top. Dorothy lifted out four or five of the garments in the barrel and slipped her package in between the folds of the blankets. Then she replaced the garments she had taken from the barrel. Her mother saw Dorothy as she was leaving the room, and called out: "Come and get a glass of lemonade and a cake, dear;" and Dorothy would have been unlike any other little girl of whom I have knowledge if she had not responded to this invitation.

When the ladies had gone Dorothy said to her mother:

"Mamma, the money in my penny bank is always my own to do just as I please with, isn't it?"

"Yes, dear, it is yours to do as you like with, if you do not spend it foolishly."

"Would it be foolish for me to give it away?"

"That would depend upon to whom you gave it, and what your motive was in giving it away."

"Would it be foolish to give it to those little missionary children out in Dakota if I wanted them to have it because I was sorry for them?"

"No, I think not, dear."

"Well, that is what I did with it. It is nailed up in the barrel with the other things."

"Why, Dorothy! Tell me all about it."

Dorothy said all that she had to say in few words. When she was finished, her mother kissed her, and said:

"It was very good and generous of you to do what you have done. It might have been a little better for you to have spoken to mamma about it, but I should have given my consent, and I am glad that your own heart prompted you to such kindness and generosity. I am sure that Mr. Miles' little folks will be delighted over your gift to them."

Three weeks later Mrs. Keith received a letter from Mrs. Miles, telling of the safe arrival of the box, and enclosing a letter for Dorothy Keith from Dorothy Miles. The letter was as follows:

DEAR DOROTHY: I got your letter, and

I guess you will be a lot surprised when you know that my birthday and yours come the same day, so that we are twins. Isn't that funny? My mamma says that it is a cinderence, whatever that is. I got the bank and the lovely, lovely ribbons and the dear little handkerchief, and you never can know how happy they made me. I never had a silk handkerchief before, nor anything like such lovely ribbons. I take them out and look at them every day, and put them away just as carefully. My papa went to a large town the day after the barrel came, and he took the money you sent and bought, oh, so many things for us children! He got me a doll just as you said for him to, and a train of cars for the baby, and a dear little dollie for my sister Nellie, and a box of toy furniture and a little baby stove, and a game that we can all play, and a set of shiny toy dishes, and some other things that will make us forget how long and cold the winter is out here. It was real nice to get the mittens and the stockings, and it was ever so kind of the ladies to send them, but your beautiful presents were best of all, and we thank you over and over for them. There are days and days here when we cannot go out of the house, and we can play with the things you sent us a good deal better than we can play with mittens and stockings or other useful things. I have two grandmas, but I never saw one of them, and the other one lives two thousand miles from here, so I do not get much good of them. But it is nice to feel that I have them. Now I must close and play some more with my doll and other things, and look at my ribbons again. I love you for thinking of us, and for being so good to us, and I will always be

Your true friend,
DOROTHY READE MILES.

P. S.—The Reade in my name is for my Grandma Reade. She is the grandma I never saw, but she expects to come out here next summer. Won't that be just splendid?

"That is a very nice little letter, and I am sure that Dorothy must be a very nice little girl," said Mrs. Keith.

"Which Dorothy?" asked Mr. Keith, who had heard the letter read.

"Both Dorothys," replied Mrs. Keith, as she drew her own little Dorothy to her and gave her a kiss.

Boston, Mass.

Salt Rheum

It may become chronic.

It may cover the body with large, inflamed, burning, itching, scaling patches and cause intense suffering. It has been known to do so.

Do not delay treatment.

Thoroughly cleanse the system of the humors on which this ailment depends and prevent their return.

The medicine taken by Mrs. Ida E. Ward, Cove Point, Md., was Hood's Sarsaparilla. She writes: "I had a disagreeable itching on my arms which I concluded was salt rheum. I began taking Hood's Sarsaparilla and in two days felt better. It was not long before I was cured and I have never had any skin disease since."

Hood's Sarsaparilla

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THE SUNDAY SCHOOL

Fourth Quarter Lesson X

SUNDAY, DECEMBER 8, 1901.

EXODUS 11 : 1-10.

REV. W. O. HOLWAY, D. D., U. S. N.

MOSES AND PHARAOH

I Preliminary

1. GOLDEN TEXT: *The angel of his presence saved them.* — Isa. 63 : 9.

2. DATE: B. C. 1492-1491, June to April, according to usual reckoning, covered the period of the "plagues;" recent authorities put the date at B. C. 1277-1276.

3. PLACES: Zoan (Tanis).

4. CONNECTION: The plan of deliverance unfolded. Moses forewarned of Pharaoh's refusal to let the people go. Moses' objection of the incredulity of the Israelites met by the gift of two "signs" to authenticate his mission — the shepherd's staff transformed into a serpent and then restored; the hand made leprous and then cured; also a third — the power to turn the waters of the Nile into blood. Moses' plea that he was not eloquent met by the appointment of Aaron to be his "mouth." Moses consents at last, obtains permission from Jethro to return to Egypt, and departs with his wife and sons. He is commissioned to demand of Pharaoh the release of Israel. The episode at the "inn," where Moses threatened death for neglect to circumcise his son was averted by the act of Zipporah, and where his family probably parted from him and returned to their home in Midian. The meeting of Moses and Aaron. Their return to Egypt. Their reception by the elders of Israel. The first interview with Pharaoh, in which leave was demanded in the name of Jehovah for His people to hold a feast to Him in the wilderness; the demand refused, and the people more rigorously oppressed. A second interview with Pharaoh — Aaron's rod, changed into a serpent, swallows up the rods of the sorcerers; Pharaoh, unconvinced, hardens his heart. The first plague — the waters of the Nile turned into blood, a stream of death, putrid and loathsome; the magicians simulate this plague, and Pharaoh hardens his heart. The second plague — frogs innumerable swarming into "ovens," "kneading troughs," "even in the chambers of their kings;" Pharaoh relents, the plague is stayed, but the king refuses to keep his promise. The third plague — the dust of the earth turned into lice; the magicians, baffled in their attempt to imitate this miracle, confess the hand of God, but Pharaoh hardens his heart. The fourth plague — the air smitten and filled with flies and beetles which devoured the land (excepting Goshen); Pharaoh yields, but hardens his heart when the plague is removed. The fifth plague — the Egyptian cattle, smitten with murrain, perish; Pharaoh hardens his heart and will not let the people go. The sixth plague — boils and blains break out on man and beast, a sort of black leprosy; Pharaoh remains obstinate. The seventh plague — terrific hail, thunder, and "fire running along upon the ground," carrying death to exposed men and beasts and ruining the barley and flax crops; Pharaoh renews his prayers and promises, but hardens his heart as soon as the storm ceases at Moses' request. The eighth plague — locusts fill the land and consume every green thing; Pharaoh humbles himself, entreats relief, but as soon as it comes, again hardens his heart. The ninth plague — a three days' darkness over all the land except in the dwellings of the Israelites. Pharaoh consents to let the people go and keep their feast if they would leave their flocks and herds behind; Moses declines; the king dismisses him with a threat of death if they ever meet again; Moses predicts the final plague — the death of the firstborn — and leaves the king's presence never to return.

5. HOME READINGS: Monday — Exod. 11 : 1-10. Tuesday — Exod. 8 : 20-32. Wednesday — Exod. 9 : 1-12. Thursday — Exod. 9 : 13-26. Friday — Exod. 10 : 3-15. Saturday — Exod. 10 : 16-25. Sunday — Psa. 105 : 23-38.

II Introductory

God's "wonders in the field of Zoan" had been wrought in vain, so far as

the deliverance of His people from Egyptian bondage was concerned. The judgments had increased in severity, coming closer home with each infliction, but Pharaoh remained obstinate and unsubdued. The final and most terrible stroke of all impended. The hour even was fixed — "midnight," but which midnight was left indeterminate. Meantime the Israelites were to prepare for departure. They were to ask — and not in vain — for farewell presents from their Egyptian neighbors and sympathizers. The Passover feast was to be instituted — "an enduring memorial of the Exodus, inexplicable except as the commemoration of an historical fact." At the hour appointed — so the prediction ran, and Pharaoh had heard it — the destroying angel would go through Egypt smiting the firstborn in every house from the palace to the hovel, and even "the firstborn of beasts" — a heartrending, universal calamity, evoking "a great cry" throughout all land. The Israelites alone would be the favored exception. Death would not invade their blood-protected lintels and door-posts. The Lord would put "a difference between the Egyptians and Israel." There would be no question then about the deliverance of the latter from Egypt. Pharaoh might harden his heart in the interval, but when the hour of doom should strike, and the prince in whom his hopes centred should expire before his eyes, and "the funeral wail" of a nation should pierce his ears, that hard heart of his should melt, and he and his people would "thrust out" the race that they had held in such tenacious and oppressive bondage.

III Expository

1. And the Lord said. — If we regard the first three verses of this chapter as parenthetic, as referring to a communication made to Moses before the interview with Pharaoh which began in the last chapter and is taken up again and ended in this, we shall have an intelligent idea of the meaning. The break between the two chapters is unfortunate. The first words may read, "Now the Lord *had* said." Yet will I bring one plague more — R. V., "yet one plague more will I bring." Shall surely thrust you out — something more vigorous than mere permission. Altogether — family, household property, cattle.

2. Let every man borrow of his neighbor (R. V., "let them ask every man of his neighbor"). — This "asking," not "borrowing," was to be done probably after the smiting of the firstborn when all Egypt was eager to be rid of a nation whose God avenged their wrongs so terribly. "It was no time to withhold anything that would hasten the exodus of this dreaded race. Nor was Egypt wronged by such spoiling. Unjustly had these sojourners been enslaved. This was scanty payment for years of unrequited labor" (Noyes). The original word is "the same as when Sisera asked water and Jael gave him milk, and when Solomon asked wisdom, and did not ask long life, neither asked riches, neither asked the life of his enemies" (Chadwick).

If this despoiling the Egyptians were not so particularly described, we should find much difficulty in accounting for the quantity of gold and jewelry which we find in the possession of the Hebrews when they went out of servitude. A large amount of gold was used in the manufacture of the calf in Horeb; and, after this idol had been destroyed, we find the men and women bringing freewill offerings of "brooches, and earrings, and signet-rings, and armlets, all jewels of gold" (Exod. 35 : 22), for the ornamentation and furnishing of the tabernacle, whose beams were all plated with gold, and all whose vessels were gold. It was fit that the oppressor who had so long luxuriated on their unrequited toil should repay; it was proper that they should go in festal attire to Jehovah's feast; and it was the crown of their triumph that the Egyptians willingly loaded them with their costly garments and jewels, freely bidding them go, and praying, Bless us also (Newhall).

3. The Lord gave the people favor, etc. — "Many of the Egyptians would sympathize with the persecuted serfs, many would stand in awe of the reiterated strokes of the Divine judgment; and all would feel the calamities which befell the nation far more acutely than Pharaoh. Thus, in the unsearchable wisdom of God, the same train of events that was hardening the heart of Pharaoh, and reviving the faith and courage of His own people, was inclining the Egyptians to commiserate the suffering people and help them to make provision for their journey" (Murphy). The man Moses was very great in the land of Egypt. — His proved superiority over the magicians, his agency in the stupendous miracle which had proven so calamitous, together with his personal dignity as a conscious messenger of heaven, would naturally make him "great."

At the commencement of the struggle he was timid, distrustful of his powers, hopeless of any good result, easily cowed, patient of affronts and insults. Now he is firm, resolute, self-reliant, self-assertive, may we not say eloquent? No wonder that he was "very great" in the eyes both of the great officers of Pharaoh's court and of the people (Rawlinson).

4, 5. Moses said. — The parenthesis here ends, and the interview with Pharaoh which it interrupted is resumed. About midnight — a midnight which only God knew. Will I go out — not Moses with his rod, but I myself. All the firstborn shall die. — "The [male] firstborn is the hope and strength of the house, its representative, and the heir to its privileges. A double portion falls to his lot, and the patriarchal and sacerdotal functions originally belonged to him. To slay the firstborn, then, is the deadliest blow the household can receive" (Murphy). Pharaoh . . . maidservants . . . beasts (R. V., "cattle").

— The stroke would fall upon every social condition from highest to lowest. The slave toiling at the handmill would suffer as acutely as the monarch upon the throne. The beasts, too, would be included in this dreadful visitation.

The aggravation of the calamity by its extension to beasts is very remarkable, and is probably to be connected with the Egyptian animal worship. At all times there were in Egypt four animals regarded as actual incarnations of deity and the objects of profound veneration. Three of these were bulls, while one was a white cow. It is not unlikely that all these were required to be "firstborns;" in which case the whole of Egypt would have been plunged into a religious mourning in addition to the domestic mourning.

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ing that must have prevailed in each house. The deaths of other sacred animals and of many pet animals in houses would have increased the general consternation (Handy Commentary).

6, 7. **A great cry** — a frantic, universal shriek of distress. "The shrill cries uttered by mourners in the East are well known to travelers. Mr. Stuart Poole heard those of the Egyptian women at Cairo, in the great cholera visitation of 1848, at a distance of two miles" (Handy Commentary). **Shall not a dog move his tongue** — a proverbial expression (Josh. 10:21) of security from even threat of danger. **That ye may know.** — All these calamities were meant to be object-lessons. **The Lord doth put a difference** — a vital "difference."

8. **All these thy servants** — stinging words these to this obdurate king, that his courtiers and grantees would do obeisance to Moses as though he were king, and moreover would carry his own message of humiliation and of urgent departure (12:31). **After that I will go out** — after the judicial stroke shall have humbled all pride and broken down all opposition. **Went out from Pharaoh in a great anger** (R. V., "in hot anger"). — "Moses had not shown this in his speech, which had been calm and dignified, but he here records what he had felt. For once his acquired 'meekness' failed, and the hot natural temper of his youth blazed up. His life had been threatened; he had been ignominiously dismissed; he had been deprived of his right of audience for the future (10:28). Under such circumstances he 'did well to be angry'" (Rawlinson).

9, 10. These verses recapitulate the opposition of Pharaoh as recorded in detail in the preceding four chapters, and as foretold in verse 3 of the seventh chapter. **That my wonders may be multiplied** — "for the perpetual instruction of mankind in certain sublime and necessary principles of theological truth. And so it has accordingly happened" (Murphy). **The Lord hardened Pharaoh's heart.** — Three times in the narrative Pharaoh is said to have hardened his own heart; in eleven cases it is recorded that God hardened it; and in five more instances the hardening is impersonal. If God literally hardened the monarch's heart, leaving him no power of choice, Pharaoh, of course, had no responsibility in the matter, and was the victim of cruel treatment; but no such revolting supposition can be drawn from the narrative. Pharaoh hardened his own heart, and God's part in the hardening was simply the operation of that law by which His mercy invariably works — to soften the receptive, to harden the unresponsive.

IV Illustrative

1. It is a great mistake to suppose that God singled out Pharaoh, or that He ever singles out any one and says, "I will harden his heart," and proceeds to do it. The supposition is monstrous. But the solemn truth is this, that by the operation of that well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to Him. Think how many men have hardened themselves in dishonesty by first using for a little time a small sum of money not their own, which prepared them by and by for using a larger sum, fully intending to replace it, and so it went on, the hardening process going on all the while till it ended in the most shameless robbery. How many men, again, are "gospel-hardened," as it is fitly called. They have so often listened to the

appeals of the Gospel without yielding to them, that their hearts have become as "hard as the nether millstone," and the most earnest appeals have not the slightest effect. Pharaoh's case is not at all peculiar. It is typical of thousands in every generation (Gibson).

2. One can well conceive, when the angel swept through the whole length and breadth of that land, in some still, dark and silent night, and when nothing was heard without but the rush of his pinions, and nothing was heard within but the wall of neighbors that lamented the dead that should live no more, how the parents rushed forth from one home to seek the sympathy of the next, only to meet the next neighbor coming to seek sympathy from them; the very silence and the very secrecy, and the universality of the stroke, increasing the awful national confusion that fell as a thunderbolt on every household; till at last one wild and piercing wall rose from every family of every Egyptian throughout the whole land. And the sun of the next day rose upon a city wrapped in sackcloth, and upon homes that echoed lamentations and crying; and all Egypt felt that a blow was struck in comparison with which all their previous judgments were but as playthings. But there was an excepted class. We read that the Israelites, a certain class, took the blood of a lamb which they slew — a painful thing — and sprinkled that blood upon the lintel and doorposts of the house; and wherever that was, there the angel did not dare to enter (Cumming).

THANKSGIVING vs. GIVING THANKS

R. S. DOUGLASS.

A PERSON who is truly thankful is not content to have received; he seeks in return to give. A selfish person accepts favors as if they were his of right. Only a generous person can be genuinely thankful. Gratitude for God's gifts to us prompts us to give Him something in return. His thoughtfulness for our moral welfare has pointed out a way in which, while He needs nothing, we can nevertheless make acceptable gifts to Him: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

ZION'S HERALD will this week reach its many readers just about the time when they are preparing to sit down around the Thanksgiving table, or when they have just risen from it. In either case a few reflections as to the reasons for thanksgiving and the best ways of giving thanks are

opportune. The ways should be suggested by the reasons.

You have had a Good Dinner

In an attic, friendless, and almost without employment, a feeble old man, eighty years of age, thinks himself sick with some disease. He is really slowly starving to death. Food will cure him.

Can you see the connection?

You have a Comfortable Home

Up three flights of rickety stairs, in a single room 9 x 12 feet, a mother keeps her ten children alive by her unaided efforts to get food enough to keep them from actually dying. Her room contains two beds, upholstered with filthy rags, the plastering hangs in festoons, and is alive with roaches.

Can you see the connection?

You are in Good Health

In a 9 x 10 kitchen lies a woman sick with typhoid fever. Her hot lips are parched and cracked. On the stove onions are frying. Her husband, kept from work to care for her and several children, is her only nurse.

Can you see the connection?

These are actual cases found by the nurses, doctors and workers from the Hull St. Medical Mission and Epworth Settlement. Such cases are a common experience to these workers, who go out among the poor people at the North End.


When your Thanksgiving has reached the point of giving thanks, these workers can put you in the way of giving help where it is most desperately needed and where it will do the most good.

Nearly or quite *ten thousand* cases will receive medical and surgical help from the Medical Mission this year, the majority of them sick babies and children, and all of them, almost without exception, poor and friendless. It is possible to assist so large a number by treating them at the Mission and caring for them in their homes. A large number of cases are in this way relieved, that, if neglected, would have to go to our already over-crowded hospitals.

When the new Medical Mission building, which is now being erected at 36 Hull St., is completed, it will furnish facilities for doing this work (and the still larger work sure to follow) much more successfully than at present. It will be an open door through which love, pity and practical help can enter homes of poverty and sickness. The prosperous and successful can show their gratitude to Him who has given their prosperity and success by wisely helping, through this institution, a great multitude whose lives, often in spite of their best efforts, are sad and hopeless failures.

The gifts of money and supplies for such a purpose ought to be generous at Thanksgiving time. "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

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League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, D. D.

December 1—Children of God. Rom. 8: 14-17.

DAILY READINGS

Monday. God the Creator. Gen. 1: 1-5, 24-27.
Tuesday. Of one family. 1 Cor. 8: 1-6.
Wednesday. The Heavenly Father. Isa. 64: 1-8.
Thursday. Adoption. Eph. 1: 3-12.
Friday. Obligation of relationship. 1 Pet. 2: 17;
1 John 4: 7-9, 20, 21.
Saturday. The future home. Heb. 11: 8-16.

Wherever in the human heart any nobility is found, there will arise a love for children. It may slumber for a time, but let the right occasion touch the heartstrings, and they will vibrate readily with life and warmth. This was demonstrated at a Fourth of July celebration in the early pioneer days of California. The event was recorded by a resident of Sierra Nevada County. Not a single child, as they supposed, was within a radius of a hundred miles from the place where they had assembled to celebrate with oration, poem, and brass band. Suddenly, as the band was playing, an infant's voice was heard crying. The miners were fairly startled. They began to think of their wives and little ones away yonder in their Eastern homes. They grew homesick. Tears began to trickle down their swarthy cheeks. The band-players, observing their infant competitor, played louder than ever. But the baby cried still more vigorously and pitifully. Then a great, stalwart miner, with tears streaming down his face, got up, shook his fist at the band, and shouted, "Stop that noisy band and give the baby a chance!" Lord Byron, in "Child Harold," exhibits love of the little one when he sings of his only child Ada as, "sole daughter of my house and heart." How Longfellow loved the children! Sweetly he sang:

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems
And all the rest are dead."

Who is not familiar with the story of Cornelia, the mother of the Gracchi? A Campanian lady who made a gaudy display of her valuable gems, requested Cornelia to exhibit hers. Upon the return of her three noble boys she presented them to her guest with the proud boast: "These are my jewels." Great and inexpressible is the love of earthly parents for their children, but God's love is infinite, oceanic, boundless, toward all who choose Him as their Father.

THE WHITE STONE

By voluntary choice a forfeited sonship is restored. This decision is recorded in heaven. We who have so decided are conscious of it. Not with the untwisted thread of, "It may be so," "It is probable," "I hope so," are we bound to the Father. No; with the cable of His veracity and our own inward evidence. The unshaken assurance of being thus anchored is nourishing manna to the soul. It is the white stone of personal fellowship with Him, inestimable in its value.

SEALS

1. A son is known by likeness to his father.
2. The father's honor is in the son's keeping.
3. The son takes his father's name, and that name is a seal of the father's claim upon him.
4. God's children are of high birth. Therefore they should live above reproach.
5. They have great privileges, not least among these being that of parental chastening for their good.
6. While their feet track the earth their hearts and minds should be illuminated by light from heaven.
7. They should be on intimate terms with their Divine Father and carefully avoid everything that might grieve Him.

8. Their royal relationship should be held so sacred that nothing will be done to hinder the Spirit's seal of approval.

9. The children of God should cherish a genuine and generous affection for all of God's other children.

A GLORIFIED LEGACY

Some years ago was agitated the proposition to purchase and hold as a national heirloom the estate once owned by Thomas Jefferson at Monticello. The suggestion, however, was promptly rejected by Mr. Jefferson M. Levy, a descendant of the illustrious framer of immortal state papers. When Wm. M. Evarts, then Secretary of State, urged upon Mr. Levy to allow the matter to come before Congress, he received this answer: "Mr. Secretary, if you should offer me all the money this room would hold, you could not tempt me to part with that estate." Thereupon Mr. Evarts remarked: "Well, Mr. Levy, I admire you, and do not blame you." How proud he was of his inheritance! Cheerfully he denied himself personal luxuries rather than part with such a treasured possession. Should not we who are heirs of God to an eternal inheritance willingly make any sacrifice rather than give it up at any price?

THE CORONET

"If so be that we suffer with Him that we may be also glorified together." There is a significant picture which represents a bright crown with a fading cross in the background. Underneath is the legend:

"Bidding my heart look up, not down,
While the cross fades before the crown."

All heirs of God shall be crowned with a blissful immortality.

December 8—The Value of Influence. Matt. 5: 13-16.

DAILY READINGS

Monday. Securing God's help. 1 Kings 3: 5-14, 28.
Tuesday. Talents of mind. 1 Tim. 4: 14-16; 2 Tim. 1: 1-7.
Wednesday. Spiritual blessings. 1 Cor. 12: 1-11.
Thursday. Talents of heart. Rom. 15: 1-7.
Friday. Opportunity is ability. Matt. 25: 2-30.
Saturday. Response to ability. 1 Pet. 4: 7-11.

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lighted wave of influence set in motion,
Extends and widens to the eternal shore."

SAVORS

A special quality of salt is its ability to prevent spoiling and to destroy evil things. When desired, it can kill weeds, snails, toads, snakes. It arrests fermentation by destroying the germs that cause the process, and it is claimed that almost any germ disease might be checked by it if only it could be applied to the germ locality. To kill evils by their presence is the mission of Christians as truly as it is the province of salt to beat back the ravages of bacteria.

CRYSTALS

1. Salt in a barrel is of no use to any one. It must be brought into contact with the objects it is to purify and preserve.

2. In the work of bringing this world back to God, Christians must do more than their share, because so many who ought to be followers of Christ neglect their duty. But such overwork is their glory. As a small amount of salt can preserve a large piece of meat, so the influence of a few Christians may bless a whole community.

3. A merchant of Sidon stored an immense cargo of Cyprus salt in some stone cabins among the mountains to avoid paying the required government duty. There were no floors in the cabins, and the salt, lying next to the ground, became wholly worthless. Bushels upon bushels were shoveled out and trodden under foot of men. When Christ's disciples seek to evade the obligations resting upon them, they are in danger of becoming useless. Grace is never given us to be stored away. It imposes new claims for service and commands them afresh to go out where the people need their presence.

4. We find, also, that salt has been employed as an instrument of reconciliation. This is illustrated in an experience of the "Rob Roy" on the Jordan. This boat, with its captain and crew, was captured by the Bedouins of the upper Jordan. The sheik, mistaking some of the cap-

tain's salt for sugar, tasted just a little pinch. But it was enough to settle the situation. After tasting the salt, he could not carry out his purpose of robbing the crew. He must now live in amity. What a marvelously apt figure did our Saviour introduce in comparing Christians to salt! Could any other more fittingly express the value of influence?

THOUGHTS IN CANDLES

Christ further continued His idea of influence by the use of light.

"Candle in hand, a man goes up a precipitous mountain to look after a beacon on its top. We lose sight of the man, but we continually see the light he is carrying in his hand. So we are to be hidden while the light of our good deeds shines out."

We hear of a blind man who continually sits with a lighted lantern near him. When asked why he persisted in having the light, he replied: "To keep people from stumbling over me." If we as Christ's followers always kept our lamps trimmed and burning, then no one could stumble over us into a faithless life.

A visitor to a lighthouse said to the keeper: "Are you not afraid to live here? It is a dreadful place to be in all the time." "No," was the reply. "We never think of ourselves here." "Never think of yourselves? How is that?" "Why, we know we are safe, and we only think of having our lamps burning brightly and our reflectors clear, so that those in danger may be saved."

LIGHT HOLDERS

To us all God has entrusted some talents. How true that we are responsible not only for what we are, but for what we ought to become! We should send forth the rays of divine light within us just as far as they can be made to reach:

"Tis wisdom's law, the perfect code
By love inspired:
Of him on whom is much bestowed
Is much required."

December 15—Universal Dominion. Dan. 2: 44, 45.

DAILY READINGS

Monday. God as sovereign. Ps. 24: 1-10.
Tuesday. God's kingdom. Dan. 4: 3; Luke 1: 32, 33.
Wednesday. The law of the realm. Ps. 78: 1-8.
Thursday. The Royal Prince. Rev. 1: 1-6.
Friday. Our King's edict. Matt. 3: 1-5, 13-17.
Saturday. The conquering sign. 1 Cor. 1: 17-24.

The great German poet Richter's conception of the vastness of God's universe is a powerful portrayal. He tells us that a man was called up into the vestibule of heaven where the angels were commanded to strip him of his robes of flesh, cleanse his affections, put new breath into his nostrils, but touch not his human heart—the heart that fears and hopes and trembles. In a trice it was done. Then, caught up by a mighty angel, they started to explore God's vast realm. Away they sped from heaven's battlements. Through regions of light, and then through stretches of darkness they passed, over wildernesses of death. Between wheeling planets and past glowing constellations they winged their way, now in a blaze of light and again in twilight and thick night. Over such meas-

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ureless immensities did they go that the man sank down exhausted, and cried: "End is there none of the universe of God?" Not more overawed was this man of Richter's fancy with the vastness of God's material realm than are we with the wickedness of His moral universe. So appalling is the indifference of many even who know of Christ, so extensive the plains of debauchery, so dark the stretches of vice, so rigid the reign of sin, so mighty the cruelty of Satan, that some tremble for the final outcome. But never forget that evil is finite, while goodness is infinite, and hence it must conquer at last. The little stone cut out of the mountain must roll until it breaks in pieces all that opposes it, and ultimately fill the whole earth.

THE TRACK

1. It is destined to tunnel through or surmount all Alpine ranges of opposition, even though they be rock-ribbed and lofty.

2. Through dark wastes of carnal hearts entrenched in generations of wrong thinking and doing it will make its way, in spite of the vain imaginings and lusts that continuously and stubbornly dispute its advance.

3. Greed of gold would beat it back; crafty diplomacy would offer substitutes for gospel privileges; "At-ease-in-Zion" Christians would lift barriers of selfishness. Surely this conquest is not the work of a day. Centuries may be required. But conquer it must and will.

STEEPS

1. Treacherous subjects are a king's worst enemies.

2. The most colossal business in the universe is the extension of Christ's supremacy over all.

3. When we allow God's sovereign sway over our lives, we help to extend His rule over others.

4. The conquests of this kingdom are more essential than the comfort of its adherents.

5. This dominion does not come with observation. Who can tell when the springtime begins which quietly covers the earth with verdure? Life is invisible, though we see its results.

6. Before this advancing reign of Christ all evil dynasties must fall. The oft-tinkered statutes of men must give way to God's perfect laws.

7. This Supreme Ruler will not rule everywhere until He reigns in our hearts.

"Thy kingdom come! For this we pray in vain,
Unless He does in our affections reign."

SUMMIT

The summit of Christ's universal dominion will be gained. God's promise cannot fail. The morning of complete triumph is sure to dawn.

"'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
But high hopes make the heart throb lighter."

December 22 — Our Gifts to Our King.
Matt. 2: 1-12.

DAILY READINGS

Monday. Notable presents. 1 Kings 9: 10-16;
2 Kings 8: 9; Dan. 5: 23.
Tuesday. God's gift in Christ. Rom. 5: 12-21.
Wednesday. Offering life to Jesus. Acts 20:
17-25.
Thursday. Bring Christ your best. John 12:
1-8.
Friday. Giving for a blessing. Mal. 3: 8-12.
Saturday. Jesus worthy of all. Rev. 4: 11; 5:
9-14.

"Shall we yield Him in costly devotion,
Odors of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, and gold from the mine?"

Certainly. How could we do otherwise? Is the best we possess any too precious for Him who with Himself has given us all things? Who placed the gems in the mountains, pearls in oceans, myrrh in forests, and gold in mines? Who? And for whom? Also why did He store them away? Was it not to test our ingenuity, our industry, our generosity? Ring,

Christmas bells, once more! This first Christmas of the new century shall give nobler response than ever before. Forgive us, O Christ, wherein we have been close and niggardly in the past. Ring out the selfish! Ring in a larger heart for cordial, cheerful giving! Ring in the great Christ as an abiding and enlarging guest! Ring in a never-lagging consecration of all that we are, all that we possess, and all that it is possible for us to become!

How bountiful have been God's gifts to us and His provisions for our welfare! With what a lavish hand has He supplied all our wants! How gently has His Spirit striven to lead us aright! How patient has He been with our unfaithfulness! Has the generosity of our giving borne any comparison with the bountifulness of His bestowing? Are we now planning our Christmas gifts in such a way that they will be gifts to God as well as to man? Do we give with a thought of receiving returns? Or have we learned it is more blessed to give than to receive?

MYRRH

1. No gift that is not given in love ever really leaves the donor's possession.

2. Our King cares more for good givers than for large gifts.

3. Obedience is our first obligation. Before we truly give, we must be obedient. Then we will give because we lovingly obey.

4. Love's most beautiful expression is the gift of God to man, even His own best beloved Son.

"Love came down at Christmas,
Love all lovely, all divine;
Love was born at Christmas,
Star and angels gave the sign."

FRANKINCENSE

1. Every sacrifice of self for the sake of our Saviour is frankincense poured at His feet.

2. Certainly we would not wish to act the good Samaritan without the oil and two pence.

3. A lavish giver was once spoken of as a most generous man. "There you are mistaken," he remarked. "I am by nature extremely avaricious. When young I was led to see how mean and belittling such a passion was, and I forced myself to give. In this I strenuously persisted until the habit of giving was formed. Now I like to give."

4. There is a story of some mountains of salt in Cumana, which never diminished when carried away in large quantities by merchants. But let the salt be appropriated for merely personal gain, then the salt decreased with alarming rapidity. God intends His blessings for the general good, and not for individual hoarding.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

December 29 — Numbering Our Days.
Psalm 90. Alternate Missionary Topic:
Africa.

DAILY READINGS

Monday. The year gone. Psalm 103: 8-16.
Tuesday. My progress. Rom. 6: 1-4; 1 Cor. 13:
11.
Wednesday. The lessons of time. Eccl. 3: 1-12.
Thursday. Using the days. Ps. 89: 47, 48; Hos.
10: 12; Col. 4: 5.
Friday. In the year to come. Ps. 71: 1-5; Luke
11: 1-4.
Saturday. What shall I resolve? 2 Tim. 2: 15;
Heb. 10: 19-25.

"Still I must wander and wait,
Still I must watch and pray,
Not forgetting in whose sight
A thousand years in their flight
Are as a single day."

MILE-POSTS

How swiftly our years come and go! Do we not allow them to pass too listlessly, too aimlessly? Do we not value them about as we would some simple story that pleases for an hour, but is not worth the effort of treasuring up in memory?

"We spend our years." How true; but is it wise? Should we not rather invest them? One man spends his fortune in fast living. Soon it is gone, and nothing to show for it. Another invests his, and it brings large returns. He grows wealthy and contributes to many good causes. Invest your time. It is too valuable to spend and waste.

"Teach us to number our days." When an architect draws up a plan for a building, he calculates the time required for its erec-

tion. This is essential in determining its cost. In building character for eternity it is necessary to take such account of life's brief, allotted time that the very days may be duly improved.

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build."

KNELLS

1. "A tale that is told." These words describe 1901 as it will soon be. Let us not try to tell it over again, but go on to the telling of a better story.

2. Possibly you did not permit God to help you enough in the plot of last year's tale. Sad mistake! How this spoiled and marred and dulled it! Let Him have a better chance at the next one.

3. The past year's life-story still echoes among the hearts that heard it. How gladly would we blot out some sentences therein. But it is too late now. Keep all such out of the tale your future life must tell.

4. "Is told;" and the telling should have qualified us to improve upon the story we tell in 1902. Should it not be a decided improvement upon all preceding ones?

VESPER MUSINGS

The closing days of an old year may be thought of as its evening. Only superficial natures can treat lightly the fleeting years. Because God is so great and I am made in His image; because the universe is so vast and a part has been assigned me in helping to bring it to perfection; because eternity is boundless, endless duration, and I am offered the unspeakable privilege of making it a blissful eternity for myself and for others; and because such stupendous results hang upon personal decisions in these fast-flying years, they are lifted into a prominence and importance that can scarcely be exaggerated.

"All are architects of fate,
Working in these walls of time."

It is wise to take an inventory of our personal stock, moral and spiritual. If we are becoming bankrupt, the sooner we know it the better. If we are increasing in wealth of soul, it will encourage us to know this fact and impel us to make new plans for the right use of our growing accumulations.

"Not many lives, but only one, have we;
How sacred should that one life be!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

Fall River, Mass.

HORSE BUCKED

Rider Severely Hurt

A Cincinnati man visiting in Texas, on a ranch, was thrown from a horse and so severely injured that his life was despaired of. He takes pride in telling how food saved his life. The heavy drugs given seriously injured his stomach, and as he says: "It seemed I would soon have to starve in the midst of plenty. My stomach refused to digest food, and I ran down from 165 to 133 pounds. When my appetite failed I was ready to give up, and it looked as though I would soon 'wink out.'"

"One morning the foreman's daughter brought in what she called a splendid food, and it turned out to be Grape-Nuts. A little skeptical I ate it and found it was good, and just the kind of food I could keep on my stomach which had been almost burned out by the vile drugs."

"I felt that I had obtained a new lease of life, for improvement set in at once. A week later I was weighed and had gained two pounds. My weight has since steadily increased by the constant use of Grape-Nuts, and I am now better than I have been in years, as my friends will all testify."

"In all kinds of athletic sports I notice I have a greater reserve force than formerly, for which I am indebted to Grape-Nuts. Taken in moderation it is the greatest food of its kind in the world, being equally well adapted to athletes and invalids." — Paul Alwin Platz, 1906 Biglow Ave., Mt. Auburn, Cincinnati, O.

OUR BOOK TABLE

The Spanish-American War. By R. A. Alger. Harper & Bros.: New York and London.

General Alger has written this book principally to vindicate his management of the war office during the conflict with Spain. How well he has succeeded, the public alone will be the ultimate judge, as it is to the public that he has made his appeal. The "embalmed beef" controversy and related disputes no longer interest the public, and the book will probably slip into oblivion along with similar publications without exciting much comment or criticism. This is not the fault of General Alger. The merits of the case have nothing to do with it. So far as the reception of his book is concerned, he is the victim of a peculiar trait of American national character. Public feeling is a governing factor. It may hurl a man from power unjustly, but it seldom vindicates him or allows him a hearing in which to vindicate himself. For this reason General Alger's self-justification will not reach the heart of American public opinion. People are tired of the disagreements growing out of the Spanish War. In many instances they have reached conclusions, and do not care to be compelled to revise their opinions, which might be the case if they were to receive new light. Of the book itself we will say that it is a creditable production. It contains 466 pages, with maps, is well printed, and is a real contribution to history because of the exclusive information it contains. It deals with all phases of the war. Much stress is placed on the unpreparedness of the country at the beginning of hostilities, and the almost insurmountable obstacles that had to be overcome by the War Department in getting an army into the field. The author claims that identically the same kind of "canned beef" about which there was such a storm of criticism in 1898, is now sent to the troops in the Philippines, and that no complaints are made about its use. He says this is due to the fact that the soldiers have learned how to prepare the food. A most commendable feature of the book is the reliance placed on a statement of sober facts obtained from official records and by personal interviews. It is delightfully free from offensive personalities. Considering the feeling of injury and injustice which the author has been suffering since he retired from the War Department (whether just or unjust we do not say), he exhibits praiseworthy reserve and self-control in referring to his critics and in touching the features of the case which most affect his personal character and reputation.

Our National Parks. By John Muir. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.75 net.

These sketches, concerned mainly with the Yosemite and Yellowstone Parks, were first published in the *Atlantic Monthly*, and the warm reception there accorded them has led to their incorporation in this volume. The beauty, grandeur, and all-embracing usefulness of our wild mountain forest reservations and parks are well set forth by the practised pen of Mr. Muir. The more people are incited to visit them and enjoy them, the more fully will their preservation and right use be ensured. The final chapter, on "The American Forests," is particularly valuable. A copy of it should be in the hands of all our legislators, state and national, that they may be stirred to protect the trees which are being so ruthlessly, selfishly, and foolishly destroyed in almost all parts of our domain. Uncle Sam has sold millions of acres of timber land at two dollars and a half an acre, on which a single tree was worth more than a hundred dollars. Such insane wastefulness ought

to be peremptorily stopped. Our priceless woods are fast going, by fires and other willfully destructive agencies, and the Government is doing very little to prevent it. Any fool can tell or burn, for his amusement or profit, a tree that took three thousand years to grow. It is certainly time that better laws were passed for its prevention.

Men of Might in India Missions: The Leaders and their Epochs, 1706-1899. By Helen H. Holcomb. F. H. Revell Co.: Chicago and New York. Price, \$1.25 net.

One long an India missionary herself, and author of other missionary volumes, presents us here, in these fifteen carefully selected and admirably written sketches, a connected personal history covering the entire development of missions in India during the 19th century. Those treated are: Ziegenbalg, Schwartz, Carey, Marshman, Ward, Martyn, Hall, Rhenius, Scudder, Wilson, Duff, Anderson, Noble, Loewenthal, Kellogg. Other names of commanding influence and great usefulness might easily be mentioned; but these not only represent the different types of workers, but are so related to each other, following along, somewhat consecutively, that their lives, while distinct each in itself, form together a concordant whole. It is a good scheme, well wrought out, and the illustrations are a decided addition. The study of missionary biography is one of the best means of increasing devotion to the cause, and we echo the prayer of the author that some who read these pages may be called to the field.

Culture and Restraint. By Hugh Black. F. H. Revell Co.: Chicago and New York. Price, \$1.50 net.

The whole relation of the Christian to the world is here discussed from a very high plane of thought, and in very close touch with practical life. Shall we give ourselves to self-expression or self-repression, shall Greece or Zion be the leader, shall we become allied to Hellenism or Judaism? The author skillfully pursues the problem through its various ramifications, showing the defects of the æsthetic ideal and of the ascetic ideal, luminously considering the mediæval conception of sainthood, the physical treatment of the spiritual life, and the teaching of Jesus on asceticism. The final chapter takes up the Christian solution of the problem, and admirably explains that neither exclusive self-culture nor exclusive self-restraint is the true method; neither Hellenic nor Hebraic leaders are to be followed. The Christian position is to accept the truth on both sides in a divine reconciliation, not curtailing or narrowing life, but enlarging and enriching it, developing all powers, but devoting them, not to self as the supreme end, like the Greeks, but rather to the service of others, in the great life of love. Not self-culture or self-denial can be the main Christian motto, but "by love serve one another." The book is thoroughly wholesome and very satisfactory in its treatment of these much-mooted themes. We can heartily recommend it.

The Boy Problem: A Study in Social Pedagogy. By William Byron Forbush. Introduction by Dr. G. Stanley Hall. The Pilgrim Press: Boston. Price, 75 cents net.

All lovers of, and workers among, boys should get this book. It is of profound interest and great value to parents, pastors, and teachers of the young. Dr. Forbush thoroughly understands the boy—how to approach and handle him; he is also familiar with recent pedagogical literature and with modern ideas as to psychological development in the adolescent period. A new day seems to be dawning in the work of the church for the young. Many old methods must be discarded. A better adjustment in the relations between adulthood and adolescence is being sought and found. Profound study, wide observation,

and careful experiment are being directed to these matters as never before. This book will be very helpful. It treats of boy life from various points of view, in the church and out of it, and has many suggestions as to how to help boys, many descriptions of the social organizations formed, on the one hand, for boys by adults, or formed spontaneously by boys among themselves. Such treatises, with what they imply and lead to, are an exceedingly hopeful feature of our time.

A Lighthouse Village. By Louise Lyndon Sibley. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

This purports to be a collection of character sketches based on life in a lighthouse village. They are evidently correct representations—perhaps too much so. Readers of refinement will appreciate the quaintness of the dialect, but will probably be shocked by the coarseness and profanity of some of the utterances.

The Orthodox Preacher and Nancy. By Rev. Magee Pratt. Connecticut Magazine Co.: Hartford.

In the preface the author states the theme which he endeavors to develop in the story, by saying: "Not one church alone is swayed by worldliness, but all. Half the strife waged by the church is within itself and not with the world." Again he says: "The most striking and hopeless symptom of moral decadence is this—that nearly every preacher can analyze and explain the altruistic life, discourse eloquently upon charity and Christian brotherhood, and then in life annul or deny every principle he advocates." The mistake made by this author is a common one. He generalizes too much from a few particulars. The story is tinged by what are evidently his personal grievances. When a preacher meets with unjust treatment (real or imagined) at the hands of the church and the community, he is apt to become "sour"—a most unfortunate state of mind, which discolors his views of life ever afterward. This feeling is nearly always indicated by constant harping on the evils in the church, to the neglect of the good. The author of this book has overlooked the redeeming qual-

TWICE TOLD TALES

No Meat Extracted from them by Some who Most Need the Facts

We have more than twice told the reader of the fact that he or she may perhaps easily discover the cause of the daily ill-feeling, and the experiment is not difficult to make.

But there are readers who think truths are for some one else and not for themselves.

Some day the oft-told fact will flash upon us as applicable when the knowledge comes home, that day after day of inconvenience and perhaps of suffering has been endured, the cause not being recognized or believed, although we may have been told of the cause many times over, but never believed it applied to us.

It would startle a person to know how many people suffer because they drug themselves daily with coffee. We repeat it, it is a powerful drug, and so affects the delicate nervous system that disease may appear in any part of the body, all parts being dependent for health on a healthy nervous system.

Relief from coffee for 30 days has cured thousands of people who never suspected the cause of their troubles.

The use of Postum Food Coffee is of great benefit to such, as it goes to work directly to rebuild the delicate cell structures from the elements nature selects for the work. Relief from a heavy drug and the taking of proper nourishment is the true and only permanent method.

ities of even the most worldly of churches, and gives the impression that the church as a whole is selfishly intent upon crushing the "orthodox" and faithful preachers. The instance magnified in the story should be classified as local and exceptional rather than general. The book is dedicated to the members of the National Council of Congregational Churches.

Old Indian Legends. By Zitkala-3e. Ginn & Co.: Boston and London.

The legends of the Indian reveal much of his character. They reflect his inner life, and exhibit phases of his nature not discernible in his ordinary conduct. This collection is fresh and exceedingly interesting. They were gathered by the author among the Dakota Indians.

In Great Waters. By Thomas A. Janvier. Harper & Bros.: New York and London. Price, \$1.25.

Mr. Janvier's stories have found acceptance in the best quarters, and need no special recommendation. Four of them are gathered in this volume—all stories of the sea, one located at Duluth, one in the Zuyder Zee, one on the east coast of England, and one at old Provence. All are tragic in the extreme, full of passion, crime, and misery; and all are very much alike, love and jealousy in each case leading to suicide and murder and remorse. The local color in each is well preserved; otherwise there is much sameness.

The Miracles and Myths of the New Testament. By Joseph May. George H. Ellis: Boston. Price, \$1.

"Since light will shine of its own brightness, if unobstructed, it might be enough if we could relieve a great and highly unique personality from the encumbering associations with which the credulity of the ages and misdirected piety have so overloaded it as deeply to conceal its true lineaments, distort its suggestions, and profoundly impair its moral and spiritual effectiveness." Thus the author of this book of sermons outlines his purpose. He writes from the Unitarian standpoint, and assumes at the outset that the "encumbering associations" which have obscured the true Jesus are the miracles and other evidences of Deity, which he attempts to explain away by asserting that they are traditions and myths. It might be well for evangelical preachers to read the book for the purpose of gaining an exact knowledge of the extreme Unitarian position.

The Pines of Lory. By J. A. Mitchell, editor of *Life*. Author of "Amos Judd," "Gloria Victis," etc. Illustrated by A. D. Blashfield and the author. Life Publishing Co.: New York. Price, \$1.50.

This Utopian yet up-to-date story possesses much of the romantic atmosphere and the mystery of "Amos Judd," by the same author, yet is richer in picturesque incident and in its flow of humor. Two happier lovers than those depicted in this story could hardly exist; yet both were confronted with most unusual possibilities. The character sketching is charming. The book contains that rarest of qualities—the breath of life. It is quaintly dedicated "to all lovers of lovers, and lovers of out-of-door things, and milder forms of folly."

Legends of King Arthur and His Court. By Frances Nimmo Greene. Twelve full-page illustrations after originals by Edmund Garrett. Ginn & Co.: Boston. Price, 60 cents.

The thirteen short stories presented in this book form a perfectly connected series, and relate the adventures of King Arthur and of his most noted knights. The style in which these chivalric legends are told is simple and direct, and the material is selected in such a way as to exclude all those unwholesome matters which render earlier writings on the subject unfit for the perusal of the young. In fact, the work is arranged with the particular purpose of adapting it for supplementary reading in schools. It is designed to fill an often

expressed need—that of a work for the developing mind, embracing tales of those splendid examples of manly courage and devotion to duty which marked the Golden Age of Western romance and poetry.

Brenda's Summer at Rockley. By Helen Leah Reed. Author of "Brenda, her School and Club." Little, Brown & Co.: Boston. Price, \$1.20.

In this book Miss Reed gives another charming collection of pictures of girl life in New England. She is already favorably known by the "real wide-awake young people" described in "Brenda, her School and Club." The scenes of the new book are laid at the best-known points of the famous North Shore of the Massachusetts coast. The illustrations are by Jessie Willcox Smith.

Magazines

—The frontispiece of the November *Photo Era* is a perfect gem—"Nearing the Haven," by Geo. W. Van Norman. A fine portrait of Senator Hoar is given—a photograph from Willard's oil painting by Herman Scherjee. The articles this month are important and interesting, and the illustrations very attractive. The *Photo Era* exhibit at the Pan-American Exposition was awarded a silver medal for excellence in photographic illustrations, and a

diploma for superior merit as a publication. (Photo Era Publishing Co.: 170 Summer St., Boston.)

—Isabella D. Cameron writes the complete novel in the November *Lippincott's*, entitled, "One Woman's Life." Herbert H. Gleichrist provides some interesting "Recollections of Rossetti," and Anna Lee gives suggestions for "An Alpine and Marsh Garden." The short stories are by Mabel Nelson Thurston, John Sears, Mrs. J. K. Hudson, and Paul Laurence Dunbar. (J. B. Lippincott Co.: Philadelphia.)

—The *Magazine of Art* for November opens with a paper by Marion Hepworth Dixon upon Talbot Hughes, a rising English artist, the son of William Hughes, the well-known still-life painter. Besides the portrait of Mr. Hughes, the frontispiece and the seven illustrations accompanying the article are from his brush. "Idealism in Contemporary French Painting" is treated by Camille Maclair. A successful Swiss medallist, Hans Frol, receives deserved attention at the hands of L. Forrer, and several specimens of his work are given. A critical estimate of the work of Ajdukiewicz, the Polish painter, follows, with much else that is of the greatest interest to lovers of art everywhere. (Casell & Company, Limited: 7 and 9 West 18th St., New York.)

For Indigestion

Take Horsford's Acid Phosphate

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

A Christmas Gift From LESLIE'S MONTHLY

Art added to good literature makes this Christmas offer interesting to everyone who reads and has a nook wherein to hang a picture. Everyone subscribing **One Dollar** now will receive **Leslie's Monthly** for 1902; the **Double 25th Anniversary Number**, superbly illustrated; and the **Beautiful Christmas Souvenir Issue**. These fourteen numbers of **Leslie's Monthly** will contain over 1500 pages of the brightest and best reading, over 900 illustrations, over 100 short stories, many beautiful color plates, covers in colors, a different design each month. If you mention **ZION'S HERALD**, we will send, charges prepaid, this remarkable combination of literature and art together with the

Elegant 1902 Art Calendar

portraying "Popular American Actresses and Their Favorite Flower," all for \$1.00. This calendar is a fine example of American art painted especially for **Leslie's Monthly** by Miss Maud Stumm, the famous American water color artist. Art stores would charge 50 cents each for these calendars. They are 12½ x 10 inches, tied with silk ribbon, lithographed in twelve colors on heavy pebble plate paper.

The Anniversary Issue and Christmas Issue of **Leslie's Monthly** are worthy of preservation as examples of the highest point attained in artistic magazine illustration in colors and black and white.

Among the fiction and bright special articles which will appear in **Leslie's Monthly** during 1902 are products of the pens of Nansen, Zangwill, Ballington Booth, Henry van Dyke, Owen Wister, C. G. D. Roberts, Ralph Connor, Booker T. Washington, Frank R. Stockton, Mary Wilkins, Margaret Sangster, Conan Doyle, Sienkiewicz, F. Hopkinson Smith, Ian MacLaren, Hamlin Garland, Quiller-Couch, Bret Harte and a multitude of others.

By subscribing \$1.00 now you receive the Art Calendar and 14 numbers of **Leslie's Monthly**.

Specimen copy and illustrated Prospectus 10 cents, which amount will apply on your subscription sent to us, should you accept the above offer.

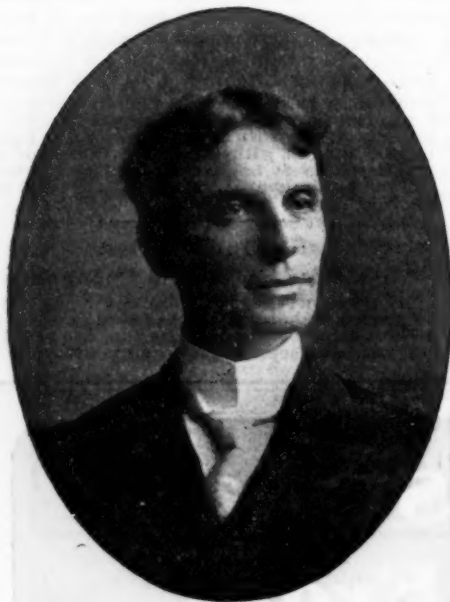
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Founded 1855.

Raising the Debt at Centralville, Lowell

Words can hardly express the great joy of the members and friends of Centralville Church, Lowell, over the glorious result of Sunday, Nov. 10, one of the grandest days in the history of the church, in wiping out the debt of \$5,100 which has crippled the church and discouraged the people for the past fourteen years. Nobody dreamed that the whole debt could be lifted at one time. The most sanguine thought that \$500 might be raised each year. The pastor, Rev. Leon E. Bell, who was appointed last April, therefore withheld his plan to remove the entire indebtedness this year. He and his wife immediately set themselves to this great effort,



REV. LEON E. BELL

and months ago secured Mr. Joseph W. Powell, of Buffalo, N. Y., probably the greatest church-debt raiser in the world, and through the whole summer and fall, not once leaving the field, they visited (making hundreds of calls) and worked in preparation for his coming. A children's band of church-goers was organized, new classes were added to the Sunday-school, the Ladies' Aid Society was increased from 15 to 56 members, the Sunday evening congregation was more than quadrupled, the collections were the largest in the history of the church, a pipe organ fund was started, a surprise donation amounting to about \$50 was given at the parsonage, the church was painted and repaired, and an interest aroused which by the time of



JOSEPH W. POWELL

Mr. Powell's arrival had become an enthusiasm. Nov. 10 was fixed upon as the general rally and fourteenth anniversary; 1,500 invitations and 2,000 programs were sent out; and when Mr.



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are sweeter toned and better made than ordinary organs. They are used and recommended by such song-writers as E.O. Excell and Chas. H. Gabriel. Our direct-from-factory selling saves middle dealers expense. We send on trial. You pay after organ arrives—cash or payments. Write for catalogue and factory prices. Mention this paper. WILLIAMS ORGAN & PIANO CO. 57 Washington St., Chicago.

and Mrs. Powell reached Lowell on Saturday, Nov. 9, the preparations were complete.

There were five services on Sunday: At 9.30 an informal greeting service, 24 young men and women acting as ushers and committee of reception; at 10 Rev. F. J. McConnell, of Ipswich, preached a sermon that will not be forgotten; at 3 there was a Sunday-school mass meeting and young people's rally; at 6 an Epworth League service led by Russell Fox; and at 6.30 another strong sermon was preached by the presiding elder, Rev. J. H. Mansfield, D. D. Mr. Powell addressed the audience at each service, explained his copyrighted, interest-bearing bond system—said to be the best church-debt raising system known—and by his pleasing personality, rare tact and loving spirit won the people; and when near the close of the evening service he made the announcement that the entire debt was cleared, with a surplus of over \$800, the congregation, relieved of the tension, with one spontaneous impulse broke forth into enthusiastic applause.

Mrs. Powell's presence, her beautiful singing, and her devotion to the work, were an added inspiration. The official board, the Ladies' Aid Society, the choir, the Sunday-school, the Epworth League, the Junior League, and entire church and congregation, responded nobly to the call, and the gifts from friends in Lowell Methodism and other churches were gratefully received. For the most part—and that is one of the beauties of Mr. Powell's system—small amounts were given by many, including young men and women and boys and girls, instead of large sums by a few.

The church has been helped spiritually as well as financially by the effort that has been made. It has brought the members nearer together, and won many new friends. Those who gave their money gave more of themselves. Mr. Powell in all his work puts Christ first, and that was a precious hour on Sunday afternoon when sixty people, young and old, crowded the altar for prayer and consecration. The sympathies and prayers of the church follow this consecrated man and his wife, who from the Atlantic to the Pacific, and from the Lakes to the Gulf,



MRS. J. W. POWELL

are delivering our churches from the bondage of debt and giving them new life. He has never failed to raise the whole indebtedness, small or great, on any church he has served. By means of the Powell Seal Register Chart, the people sit and watch the heavy debt melt away before their eyes. He also provides funds in advance for new churches and parsonages.

The pastor, Rev. Leon E. Bell, and his wife, through whose wise methods and untiring efforts so much has been accomplished in so short a time, are in great favor with their people, and are highly esteemed in Lowell. His work in Springfield was marked by bringing to Methodism and adding to the Conference what is now the St. James' Methodist Episcopal Church of that city.

A Noteworthy Event.

An event of unusual interest and of more than ordinary significance to Boston Methodism occurred on Tuesday evening, Nov. 19. Mr. Albert M. Williams gave a complimentary banquet at Young's Hotel to fifty of the men of St. John's Church. The gathering of such a company of strong business men from a single church was impressive and inspiring—especially as an impression had been entertained that St. John's was declining. Two former pastors, Drs. Perrin and Greene, were present, who with the present pastor, Rev. Dr. George Skene, made short addresses on the past, present and future of the church. After these addresses Mr. Williams happily expressed his pleasure in having so many of his brethren about him, and then spoke tenderly of his love for the old church and of his strong desire for her future prosperity. The thought of this gathering had come to him as an inspiration, and he believed God was in it. For some years the conviction has been growing upon the people that some radical changes should be made in the interior arrangements of the church, chief among which is the moving of the organ and choir to the pulpit end of the auditorium and the re-decoration



CENTRALVILLE M. E. CHURCH AND PARSONAGE, LOWELL

of the walls. Mr. Williams thought that the time was ripe for this undertaking, and he had no doubt that his brethren would be glad to join him in the initial step, namely, the raising of the money to pay the cost. A careful estimate of the expense called for about \$3,500. This amount Mr. Williams asked the present company to contribute. His proposition was received with applause. Slips of paper were distributed for pledges, and in a few minutes it was announced that \$3,275 had been subscribed. This report was received with great enthusiasm. The balance of the amount needed is fully assured. The improvements will not be begun until next June, when it is expected that all the pledges will have been paid and the money in the bank. St. John's seems to have renewed her strength, and the people are full of hope.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Fiftieth Anniversary and Rededication

Allen St. Church, New Bedford, has recently undergone such extensive repairs and improvements as to have amounted to almost a complete transformation. The exterior has received two coats of paint; cathedral glass windows have been put in; the roof re-shingled; the lot graded and surrounded with granite curbing; the interior throughout renovated and redecored; a new platform, pulpit, pulpit-Bible and chairs have replaced the old; an addition containing pastor's room, kindergarten room, and organ-loft has been built. The one-manual organ which served for twenty-five years has been sold, and an elegant instrument, originally built in the Grace Episcopal Church by the Hook & Hastings Co., has been installed. This organ was not offered for sale by the Grace people because rejected by them, but because they received the gift of a very large three-manual memorial organ. It has always been rated as one of the best in the city. It has been thoroughly revoiced and rebuilt by James Cole, of Boston. It has two manuals, with compass of 58 notes, 24 stops, 7 pedal registers, a pedal organ of two stops, with compass of 27 notes—total number of pipes, 1,214. It is blown by a latest improved Spencer water motor. The parsonage has also been painted and supplied with a new "Household" wrought-iron furnace.

The fiftieth anniversary and rededication services were held Nov. 8-17. The first service of the series took place Friday evening, Nov. 8. An interesting feature of the occasion was the presence of five of the six surviving original members of the church: Robert Sherman, Eliza Sherman, Henry M. Allen, Nancy Chadwick, and Hope Sherman. Benjamin Buffington, of Swansea, is the sixth. The church was prepared for the jubilee with decorations of palms and cut flowers. Following the program in the auditorium, a reception was held in the vestry, at which the old members were the special guests. Rev. L. M. Flocken, the pastor, read a review of the fifty years of the church's history: "The first attempt to meet the need of a church on this corner was made by the Christian Baptists in 1812. This house of worship was built by two of their ministers, William and Joseph Smith, and was occupied by them until 1851. The church seems, however, to have been owned by a Henry Sullings and James A. Tripp, who, when the society was unable to pay for it, offered it for sale; and when the light on its altar was about to go out, God had the persons ready to take up the work. The leader in it was Rev. Moses Chase, pastor of Fourth Street Methodist Episcopal Church. It was mainly through his exertions that the property was purchased by the following-named persons: Stephen Wood, Joseph Brownell, John Allen, Albert D. Hatch, Ezra Kelley and Thomas Pierce, all of whom were members of Fourth Street Church except the latter. This took place on the 8th of November, 1851, just fifty years ago tonight, and was the decisive step in making it a Methodist Episcopal Church. They obtained a supply for the pulpit until December 8, when Rev. Andrew McKeown was appointed by the presiding elder. The society was organized, with 23 members, December 22. It grew rapidly. At the end of his two years' pastorate 140 members were reported. The good work continued under his successors." Mr. Flocken touched briefly on the facts concerning membership in church and Sunday-school in each period. It was under its third pastor, Rev. J. A. M. Chapman, D. D., that the church reached its high-water mark, with 230 members, 114 probationers, and a Sunday-school of 300. There are now 255 full members of the church and 6 probationers. Follow-

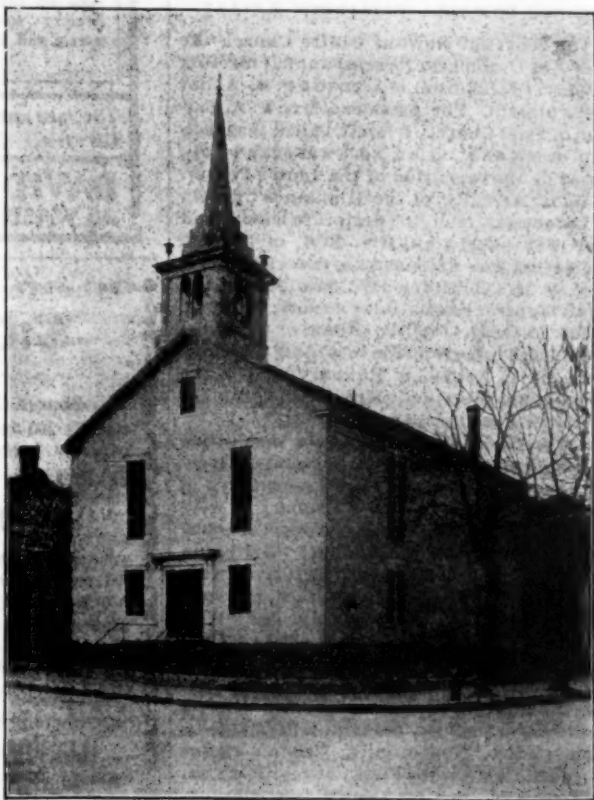
ing is a list of pastors: 1852-'53, A. McKeown; '54-'55, J. B. Gould; '56-'57, J. A. M. Chapman; '58, Henry Bayles; '59, John Howson; '60-'61, P. T. Kinney; '62-'63, John Livesey; '64-'65, Wm. Kellen; '66-'67, F. J. Wagner; '68, E. A. Lyon; '69, Thomas Ely; '70-'71, F. Ryder; '71-'72, J. M. Durrell; '73, V. W. Mattoon; '74-'75, B. P. Raymond; '77, J. H. Humphrey; '78-'80, C. S. Nutter; '81-'82, G. W. Wright; '83-'84, J. B. Hingeley; '85, A. E. Drew; '86-'88, E. Williams; '89-'92, J. I.



REV. L. M. FLOCKEN

Bartholomew; '93-'96, C. S. Davis; '97-'98, J. N. Patterson; '99—, L. M. Flocken.

Hon. Robert F. Raymond, once a superintendent of the Sunday-school, gave a vivid picture of "Fifty Years to Come," which was greatly appreciated. He said: The church structure, however beautiful it might be, will represent only what the congregation is, as the church is only the garment which the living body puts on. No other body in the world has any right to look



ALLEN STREET M. E. CHURCH, NEW BEDFORD

into the future with the courage that the Christian Church has. As to the sort of a body that will exist fifty years hence, he said that it will be a church of men. He had analyzed the congregation assembled and found the ratio about four women to one man, which is the average of attendance in Protestant Christian churches where observations have been made. Furthermore, he believed that the future church would also be a church for children, who should be brought up and held in the church when they become men and women, and not be allowed to go and then be reclaimed. The Allen Street Church then will be a church of the common people as it has been in the past, and its mission will still be to reach down into the lowest places and lift

up the people who have fallen. He summed it up in the term a "wide-awake" church. He hoped that Mr. Flocken would stay the next fifty years, as he had made a good beginning.

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and there seemed to be plenty of work for him in the future. He drew a contrast between the "Dog-corner" of fifty years ago and the conditions that exist at the present day.

George H. Briggs, president of the board of trustees, read a list of the improvements that have been made at the church during its career in showing how much money had been spent in maintenance. He said that about \$5,460 had been spent in the recent repairs and improvements.

It was expected that at the morning service on Sunday Rev. Dr. J. A. M. Chapman, the third pastor of the church, would be present and preach. Owing to ill health, however, Dr. Chapman was not able to be present, and the morning sermon was preached by the presiding elder of the district, Rev. Dr. S. G. Benton, who chose his text from Gal. 4:6: "And because ye are the sons, God sent forth the spirit of his Son into our hearts, crying Abba, Father." In the afternoon, at the re-dedication service, the pastor was assisted by Rev. G. H. Bates, Rev. J. H. Buckey, and Rev. E. J. Sampson. The sermon was preached by Presiding Elder Benton, whose text was Acts 1:8: "But ye shall receive power, when the Holy Ghost is come upon you." Dr. Benton read an appropriate portion of the dedication ritual, and the service closed with a hymn, written for the occasion by Mrs. Lydia Macreading, a member of the church. In the evening there was an "old-fashioned love-feast," led by Rev. E. Williams, pastor in 1886-8, which was much enjoyed by the large number present.

Monday evening there was an excellent sermon by Rev. J. N. Patterson, pastor from '97 to '98, who chose as the subject for his discourse, "Visions of Duty," his text being Acts 26:19: "I was not disobedient unto the heavenly vision."

At this service greetings were made by the several pastors of the local Methodist churches, and an interesting feature of the meeting was the reading of letters from such of the former pastors as were unable to be present—Rev. C. S. Davis, of Stafford Springs, Conn.; Rev. J. I. Bartholomew, presiding elder of Norwich District; Rev. Charles S. Nutter, presiding elder of St. Albans District, Vermont Conference; and Rev. J. M. Durrell, of Keene, N. H. A letter was also received from Bishop W. F. Mallalieu.

Tuesday evening was Epworth League night. Charles Mitchell, district Epworth League president, and Fred Harrison, president of Allen Street Church chapter, sat on the platform. After congregational singing Rev. J. W. Annas read from the Scriptures and offered prayer. Rev. J. O. Randall, of Providence, Conference president, delivered the address of the evening, taking "Success" as his topic.

Wednesday evening Sunday-school night was observed. Rev. Walter Ela, who was presiding elder of the district from 1880 to 1894, made an address in which he treated the relation of the Sunday-school to the church. A male quartet furnished music.

Thursday evening was laymen's night, and the speakers were B. Frank Penny, of the Pleasant Street Church, and R. F. Raymond, of the County Street Church, who made earnest addresses on the "Responsibility of the Layman for the Success of Church Work."

Friday evening, Rev. T. J. Everett was the speaker. He delivered an interesting and valuable address on "The Best People in the World."

On Sunday, Nov. 17, Rev. Bradford P. Raymond, D. D., president of Wesleyan University, who was pastor of the church in '74-'76, at the time when the 25th anniversary was celebrated, preached. His text was Romans 8:2: "For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death." His subject was, "The Law of the Spirit of Life." It was a masterly sermon, and greatly impressed those who heard him.

In the evening a resolution service was held. The pastor gave a brief resume of the week's exercises, in the light of which like Paul in the light which shone from heaven each should inquire, "Lord, what wilt Thou have me to do?" Dr. Raymond, who was present, spoke also, enforcing this thought. Many arose testifying that they had formed new resolutions to do more faithful service in the Master's cause. After singing, "Nearer, my God, to Thee," and the benediction, these most interesting and helpful services came to a close. Special credit is due the faithful pastor, Rev. L. M. Flocken, for the wise and tactful management of the repairs on the church and for the arrangement and direction of the program of the anniversary exercises which proved so satisfactory.

LADIES' AID UNION

Reported by LILLA ELIZABETH KELLEY.

In the beautiful Newton Centre Church the Ladies' Aid Union held its semi-annual meeting on Friday, Oct. 25, from 10 A. M. to 4 P. M. About 250 were present. The president, Mrs. F. A. Patterson, of First Church, Everett, called the meeting to order, and Hymn No. 6 was sung by all, followed by the repetition of the Lord's Prayer. Mrs. W. H. Meredith, of the Highlands Church, New Dorchester, read the Scripture lesson, and prayer was offered by Mrs. Best, of Linden. The greeting was extended to the visiting societies by Mrs. A. H. Leonard, president of the Newton Centre Ladies' Aid Society, and responded to by Mrs. Alfred Noon, of Glendale, Everett. The reports of the recording secretary (Miss Lilla E. Kelley, of Roxbury) and of the corresponding secretary (Mrs. Philip Ham, of Everett) were read and accepted.

The reports of the churches were then called for, a change being made in the usual order by having the president instead of the secretary of each society respond. Those listened to were from Winthrop St., Roxbury; St. John's, South Boston; Bethany, Roslindale; Arlington Heights (a new church which has thrived wonderfully during the past year); Grace, Harvard St., and Epworth Churches, Cambridge; Walnut St. and Mt. Bellingham, Chelsea; First Church and Glendale, Everett; South St., First Church, Boston St., and St. Paul's, Lynn; St. Mark's, Brookline; Marlboro, Melrose, Milford, West Medford, Medford, Belmont Hill (Malden), Newton Centre, Newtonville, Newton Lower Falls, Medford Hillside; First Church, Flint St., and Park Ave., Somerville; Wesley Church, Salem; East Saugus; Highlands and Parkman St., Dorchester; Trinity, Charlestown; and Wellington. Mrs. Converse, of Everett, then sang a solo, which was listened to with great pleasure.

The report of the "petition" committee was called for, and in the absence of Mrs. Saxe, of Medford, the secretary read the same. Much interest is evinced in this petition to the General Conference to grant to the Ladies' Aid Society of each church the same rights and privileges that are enjoyed by the Epworth League and Home Missionary Society. Up to this time the Ladies' Aid Society has not been recognized by the church board or quarterly conference except as a financial helper whenever a need arises. Letters of interest in the movement to secure recognition were read, including a particularly strong one from Bishop Mallalieu, who pledged

himself to help the society in every way in his power. Mrs. Rufus Flanders, of Brookline, and Miss Kelley of Roxbury, were added to the committee.

At 12 o'clock Miss Josephine Fisk, superintendent of the Deaconess Home, was introduced and led the Quiet Hour service. This brief intermission of thought and prayer made all feel that the Master had been with them and blessed them.

Luncheon was served at 12:30. At 1:30 P. M., Rev. George Spencer, of Newton Centre, was introduced, and led the opening devotional service. The unfinished business was then brought

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up for consideration. The question of luncheon — how much and and what should be furnished by each church — was discussed. The executive board suggested that 15 cents should be charged, and the sum thus taken used to purchase beans, coffee and rolls.

The attention of all was drawn to the block presented to the Union made from wood taken from Admiral Dewey's "Olympia." This made an admirable companion for the gavel, presented last year, made from wood taken from Faneuil Hall.

The nominating committee was then appointed, consisting of Mrs. Haigh, Mrs. Sidney Burr, and Mrs. Alonzo Chapman. It was voted to extend to Mrs. Ross, of Baker Memorial Church, Dorchester, a former member of the executive board, our tenderest sympathy (Mrs. Ross was stricken with paralysis); also to Mrs. Came, of Somerville, our beloved vice-president, the sympathy of the Union in her affliction.

Dr. T. Corwin Watkins was called upon to report the progress on the Deaconess Fair, and made an earnest plea for gifts and workers. Mrs. Eaves, of Roxbury, the vice-president of the Fair Association, was called upon, and related several touching little incidents. A quartet of young ladies from the Newton Centre Church, under the able direction of Mrs. Herbert A. Thayer, rendered a selection which added greatly to the pleasure of the afternoon. A collection for current expenses was taken, followed by a finely rendered soprano solo by Miss Daisie J. McLellan, of Winchester.

The question-box was then opened, presided over by Mrs. H. F. Beckley, of West Somerville. A "Griddle Cake Social" was described, at which the gentlemen made and served the cakes; a "Button Sewing Contest," in which the gentlemen attempted to sew buttons upon a strip of cloth; a "Sunbonnet Social;" a "Booklover's Sale," where each booth personated a book; and a Calendar Collection, which had proved to be a particularly easy means of raising a debt.

Rev. John Wesley Jones, of First Church, Everett, was then introduced by the president as the speaker of the afternoon. He took as his text Matt. 13:33: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." He said, in part: Woman is not, as the old philosopher said, made out of what was left when a good man was made; she seems to be man's superior spiritually. Shakespeare's greatest characters were women. We see in Imogen devotion to love; in Cordella, devotion to truth and righteousness; and Portia gives us a glimpse of the possibilities of man, of love, of justice, of a perfectly balanced character. Woman stands out in moral strength, and everything that she has and is she owes to Jesus Christ. God's greatest works grow up in silence. When He sends the summer it comes quietly. The Divine Life moves on, and we scarcely know how or when. The hiding of the leaven is giving our help to those who need it. The greatest longing in life is for genuine sympathy and love; the world needs this more than anything else. If women are true to their instinctive faith and love, it helps men in their battles for truth and right. The men of this world will never rise above the highest ideal presented to them by some woman. We are co-workers with

God, and if we sincerely desire to serve Him and trust in His strength, He will enable us to do mighty things. We must think more of our religion and live it. Let each life be a song of faith and loyalty, and we shall pass from regeneration to sanctification. There is life in the yeast. The religion of Jesus Christ has the supernatural and spiritual in it. The church must bring this out. All men and women must acquire this spiritual insight which develops true gentleness and kindness. If you and I made this a living thing and believed that He was a real influence at the present time and help at all times and in all places, it would make our thoughts and acts at all times tell for the Master. Let us stand for the highest. The divine life is possible unto us here and now. By so standing we can help men so truly that the whole world in time shall be leavened. Whatever task falls to you, do it as unto Him, and out of the performance of simple things will come new revelations, undreamed-of possibilities, and the peace and joy of harmony with the eternal.

A vote of thanks was extended to all who had assisted in the day's program, and also to the visited society which had entertained the Union so generously and delightfully.

An invitation was read and accepted from First Church, Union Square, Somerville, to hold the next meeting in that edifice. The meeting was adjourned and the benediction pronounced by Rev. J. W. Jones.

THE CONFERENCES

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Ashland.—Good work continues here. All claims are paid to date. This society in its five years' existence has an enviable record in its benevolent offerings. In its giving for missions it has, from the beginning, been in the first class—has always met in full every apportionment, and in addition to this has increased the preacher's claim each year until it now stands well up in the matter of support. Where is there a charge with such a record? At the third quarterly conference the appointment of the pastor, Rev. E. C. E. Dorion, for the fifth year, was unanimously requested.

Pittsburgh.—This charge has a faithful servant in the pastor, Rev. Wm. Magwood. He does his best to cover this large territory with faithful pastoral work. Special revival services are now in progress. He has the assistance of Mr. Austin Walker, of Whitefield, as an evangelist.

Beecher Falls.—The new church building is all enclosed, and, if nothing occurs to prevent, will in a few weeks be ready for occupancy. Mr. Magwood is pastor here also.

Colebrook.—The pastor, Rev. W. F. Ineson, finds his hands and heart full in the labors necessary here. Frequent calls come for funeral services that require him to drive from sixty to sixty-five miles cut through Dixville Notch and Erroll, up the Megalloway region. The work in this church moves along well.

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The pity of beauty sacrificed to pain and nervousness! Realize it now and prevent the inroads upon your happiness and health. Dr. Greene's Nervura blood and nerve remedy always helps women. You will understand this if you try it. Dr. Greene, 34 Temple Place, Boston, Mass., will advise you free of charge, if you call or write.



The claim is fully paid to date, and is all provided for the year. The church and parsonage have been greatly improved by paint and a new piazza.

Home Mission Needs.—Just as needy on some parts of Concord District as in the West or South. This presiding elder could place some good warm clothing to fine advantage. A barrel or two of flour, with sugar and various groceries, could be put where they would do good, or, what would be better, ten or twenty dollars with which to purchase such things. We will tell you where to send some things if you will ask. Our home is in New Hampshire, and that is where some "home missionary" help should be used.

The Old Minutes.—Our set of the Conference Minutes from 1840 down to the present is complete except 1842, 1843, and 1860. Where can we find the missing link? Who can weld our chain?

Conference Secretaries.—During the seventy-two years of the life of New Hampshire Conference there have been only thirteen different secretaries. Thus each one has an average service of between five and six years. But the last one—and that means the present—Rev. S. E. Quimby, has the distinction of having served twenty-five years in succession. Wonder if there is any other Conference in the connec-

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tion with such a record? The now venerable and honored Dr. R. S. Rust and Rev. J. W. Guernsey each served seven years. Rev. Osmon C. Baker (afterward a Bishop) served six. Rev. J. W. Adams, still active among us, was Mr. Quimby's immediate predecessor, serving four years. The others were: Revs. Lewis Howard, four; R. S. Stubbs, three; Elisha Adams, two; James H. Patterson, one; James M. Fuller, two; Jared Perkins, four; Elisha J. Scott, four; Ellhu Scott, three. The last-named served in 1832-'34, and was with us in Conference fellowship until 1888.

Haverhill.—The pastor, Rev. D. W. Downs, is glad to see his congregation getting back into place. Quite a number of them have been gone since early in the summer. Several make their home at the Weirs, going early and staying late. He is pushing his work, hoping to see some results in soul-saving.

Piermont.—Rev. W. S. Emery is vigorous and active in the work here. He is out in the highways and hedges seeking guests for his Master's table. The people are much gratified with the service rendered.

Concord, First Church.—All goes well. The finances are coming up. The Sunday-school is increasing in its average attendance. A Home department is being organized. The pastor, Rev. Joseph Simpson, plans for revival meetings in the early part of December.

Among the Lumbermen.—Any snow down your way, Mr. Editor? Come up to the White Mountain region, and you can find from twelve to eighteen inches of it now (Nov. 18). Sleighs are busy. This is the harvest-time up here. We have two harvests a year. The crop of summer boarders has been gathered; it was a splendid one, much better than usual in some of the fields. They are already seeded down for the next season. The other harvest is the lumbermen's. "The woods are full of 'em." All the camps are occupied, and millions of feet of logs will come into the various mills. In a few months every man as he comes out will have his pockets full of money. In many cases the rumseller will get most of it; in some the peddler and the Catholic priest, for these two go in near the breaking-up time when they are sure there is money on hand. But the supplies necessary to care for these men make business brisk in many places. We are glad to know that in most of these camps the W. C. T. U. workers are doing something. They send barrels of reading matter, and comfort bags, containing needles, thimble, thread, court-plaster, and various other needful things, not forgetting a copy of the New Testament. Many of our pastors plan to go in once or twice a winter to talk with the men, preach to them, and give them a word of cheer. We need \$500 for missionary purposes to be used north of Woodsville. There are grand possibilities with some money and some more fully consecrated workers. I wish we had at least a half dozen deaconesses. They are to be our coming force to win many of the dark corners. This elder could keep them busy in soul-saving work twelve months a year, and then need all the preachers he has now—indeed, need them all the more!

History.—The paper read by the presiding elder on "Early Methodism in New Hampshire," at the Bristol Centennial, has been asked for and read once since, and others are asking for it. New material is being added, and we are searching for all the matter we can find that will make it as full and correct as possible. The purpose now is to bring it down to about 1840. Any scraps of early history that may not be in the books we would be glad to receive.

Our Paper.—Of course this is ZION'S HERALD. Why not every pastor make a special effort to put it into all our families? We may not all succeed as well as Dr. Pickles, but the reason we do not come nearer to such success is, we do not put forth the effort. Some will not take it any way, simply because they won't, but others can be persuaded to. An average of two new subscribers from each charge will increase the list handsomely. Now is the time to push for next year. B.

Dover District

Auburn.—Some general repairs have been made on the church, and the outside has been repainted at a cost of \$115. The pastor, Rev. Frank Hooper, collected the funds, and contributed his own work in company with others. The church is now an ornament instead of a reproach to the village. May a spiritual advance keep pace

with the material improvements! The two are likely to go together, each helping the other.

Chester.—The fiftieth anniversary of the dedication of our church in Chester was fittingly observed, Oct. 30. It was a red-letter day for Methodism. The weather was perfect, the program complete, and everybody came to honor the occasion and enjoy themselves. The old church home has a warm place in many hearts. Children scattered far came back to this sacred spot and listened with delight to the stories of bygone days. Nothing earthly is so holy as the religious associations of childhood. The opening service was an old-fashioned love-feast, in which the bread and water were passed around as in the days of the fathers. The history of the church was given by Mrs. Mary Underhill. The first preacher was Rev. J. M. Young, followed by Rev. C. U. Dunning, Rev. Elisha Adams presiding elder. The official members were Amos Southwick, Cyrus Wood, Isaac L. Seavey, Samuel W. Edwards, Joseph Smith, Peter G. Smith, Joseph Rand, John Maynard, Simon Hazleton. Isaac F. Underhill, chorister, gave the history of the choir. Rev. Irad Taggart, Rev. H. E. Allen, Rev. John N. Bradford, Rev. J. G. Robertson (Congregational), Rev. J. W. Chesboro (Baptist), Rev. Frank Hooper, pastor, and Rev. J. E. Robins, presiding elder, were present and took part in the services. Select readings were given by Mrs. Addie Parker, and an original poem, written by Mrs. Mary A. Dplber, eighty years old, was read by Mrs. Bessom. Deacon Robie, of Chester Street, gave the story of his conversion. Pictures of some of the early members were hung upon the walls; the altar was tastefully decorated with flags and flowers; 150 visitors were served a warm dinner in the school-house, and half as many sat down to supper in the same place. Improvements on the church building

were suggested, and will probably be carried out in the spring.

Dover.—A series of revival meetings was commenced Monday evening, Nov. 11, Rev. A. E. Draper preaching. Neighboring preachers are to assist the pastor. Rev. E. S. Tasker is preaching on special subjects Sunday evenings, the topics being announced by card.

Lawrence, First Church.—The church edifice has been repainted, and other material improvements made. The pastor, Rev. F. C. Rogers, is preaching in the auditorium Sunday evenings to large congregations, special music being provided. The Epworth League room is to be kept open one evening each week for social, literary, and other helpful exercises. Dean K. Webster, president of the district League, is also president of the local League. The annual meeting of the Woman's Home Missionary Society of the New Hampshire Conference was held with this church, Oct. 23, Mrs. C. H. Farnsworth presiding, with Mrs. Susie Babcock, secretary. Rev. E. J. Alken, of Concord, gave the address.

Somersworth.—Berwick, Me., and Somersworth have six Protestant churches. The best of fellowship exists between them. The pastors have sent out a joint church-card to all the people. In the name and spirit of the Master they have gone forth, by two and two, into all the homes of that region. This Christ-method must hasten the coming of the kingdom.

Haverhill, First Church.—Rev. A. P. Thompson, local preacher, who has been supplying three churches near Bar Harbor, Me., has been visiting his home church for a few days. The third quarterly conference indicated an increasing enthusiasm in church work. Class-meetings are well attended. The financial situation shows a slight advance over last year. With the church debt lifted, new life and enlarged use-

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fulness would come to this society. Why not rally and lift this burden at once? A church redeemed from debt would surely be a grateful offering to the Lord.

Lawrence, Garden St.—Nov. 18 will ever be a memorable day in the history of old Garden St., the occasion being the thanksgiving celebration for deliverance from debt. Early in the evening an informal reception was held in the audience-room of the church. At 8 o'clock supper was announced—and such a supper! I will not attempt to tell of all the good things provided—turkey cooked to perfection; and a superabundance of other delicacies too numerous to mention. The large vestry was filled with guests, some 275 in number. Rev. H. H. Hartwell, 83 years of age, Rev. and Mrs. C. U. Dunning, Rev. and Mrs. Thomas Tyrie and daughter, Rev. Fred H. Morgan and Rev. J. E. Robins were present. Rev. H. H. Hartwell invoked the divine blessing, and prayer was offered by Rev. C. U. Dunning. A male quartet from Lowell, E. H. Barker, leader, delighted all with their inspiring songs. Addresses were made by Rev. James Cairns, pastor, Rev. H. H. Hartwell, Rev. C. U. Dunning, and Rev. Thomas Tyrie, former pastors, Rev. Fred H. Morgan (a Garden St. boy), Presiding Elder Robins, John Barker, S. F. Dawson, and C. T. Daniels. C. H. Hartwell read letters from Mrs. Emily Wilson, Miss Clara Cushman, Rev. A. J. Church, Rev. A. E. Drew, Rev. Dr. Parkhurst, Rev. J. M. Durrell, and Rev. G. M. Curl. The interest reached a climax when C. H. Hartwell called upon two of the oldest

members—E. M. Mooers and Mrs. Samuel Webb—to hold the mortgage, and the youngest member, Miss Agnes Manson, to hold the silver plate to receive the ashes. Mr. Hartwell recited some touching lines, then touched the paper with a blazing taper, and the deed was done. Peace to its ashes! The company then arose and sang the doxology. We congratulate old Garden St. on its freedom from debt! May all our churches find a speedy deliverance in like manner! Now is the time for a heroic effort to set free the sanctuary of God. Revival fires will be kindled by such flames as these, and Zion will shout for joy.

EMERSON.

Manchester District

Milford.—Nov. 3, Rev. I. B. Miller received into the church 5 persons in full connection and 1 on probation. One week later 3 were received by letter. A Junior League has been organized which promises well.

Henniker.—On a recent Sabbath one person joined by letter. Some improvements have been made on the parsonage. Quite an increase is reported in the Sunday-school attendance. Special meetings are being held. Rev. D. E. Burns is pastor.

Andrim.—Rev. J. H. Trow baptized 4 persons recently, 8 were received into full connection in the church, and 1 joined on probation. This church has had quite a spiritual quickening this autumn. Mr. Duncan Ashford, an exhorter, has recently been united in marriage with Miss Alice French.

C.

N. E. SOUTHERN CONFERENCE

Norwich District

Niantic.—With unselfish fidelity to the interests of his work the pastor, Rev. John Oldham, postponed his vacation until the month of October. During August the church services were made of special interest to the large number of summer visitors who congregated at this delightful village by the sea. Weekly notices of the services were left at the homes of the people, with a cordial invitation for their attendance. The effort was rewarded with large congregations of interested worshippers, who appreciated the Christian hospitality of the church and pastor. The well-earned vacation came at last, and was delightfully enjoyed in a visit to Philadelphia and vicinity. During the pastor's absence his loyal and devoted people planned for a suitable recognition of his faithful work in their behalf; and, on his return home, a royal welcome was extended to him and his family in the shape of a genuine surprise. The people completely filled the parsonage. Mr. M. C. Walter, as spokesman for the company, expressed in fitting words the hearty greeting of the people, and in testimony of their love presented a beautiful, decorated china tea-set of 56 pieces, a fine silk umbrella, and a goodly sum of money. The ladies served a bountiful collation, and the evening was spent in song and social pleasure. Special evangelistic services are now in progress, in which Presiding Elder Bartholomew is rendering valuable assistance. During the past year the Epworth League has bought and paid for an elegant upright piano, and has given \$100 to the current expenses.

Jewett City.—Spiritual and material prosperity makes glad the hearts of Rev. H. E. Murkett and his people. There have been some very hopeful cases of conversion among the men, and others are soon to follow. The week-night prayer-meeting shows an increased attendance and interest, with frequently a larger proportion of men than women. The church has recently been painted outside, and a new furnace has been put in. The building is now being raised three feet to make room for a lecture-room, 33x30, and a kitchen 15 feet square. Rev. E. M. Anthony is one of the prime movers in this work, giving freely of his time and money for its success. The parsonage has also been blessed by the recent advent of a young son, Philip Murkett. Of course he is an elocutionist.

Personal.—Our Conference evangelist, Rev. J. Tregaskis, has recently closed a very successful work at St. Paul's, Hartford. The spiritual life of the church was quickened, a number of backsliders reclaimed, and some forty persons converted. Nov. 3, 30 were received on probation, and others will be received later.

Hazardville.—The young people of this church are holding neighborhood prayer-meetings in schoolhouses of the outlying districts, with good results. The collection for Conference Home Missions, which was recently taken, amounts to \$64. This exceeds the apportionment by \$24. One person was recently received on probation, and two to membership by certificate.

The twenty-fifth anniversary of the wedding of Dr. Yates and wife was an occasion that will be long and pleasantly remembered. A genuine surprise filled the parsonage with a company of more than a hundred persons, and a delightful social evening was enjoyed. During the evening two great rolls of silver dollars were poured into a silver cake-basket, filling it to overflowing, and then presented, in a very felicitous speech, by Rev. E. S. Holloway, in behalf of their parishioners, to the pastor and wife. Dr. Yates responded in words of hearty appreciation, and refreshments were served. Dr. Yates finds this charge fully sustains its reputation of being one of the very pleasantest in the Conference.

Sterling.—To the great regret of the people, and of his brethren in the ministry, Rev. J. Harding Baker has been obliged to give up his work here on account of declining health. Mr. Baker has done excellent work on all his charges, and the commodious and convenient parsonage at Sterling is only one of the monuments of his self-sacrificing and devoted service to Christ and the church. Rev. J. B. Ackley

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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will supply the pulpit, in addition to his work at Moosup, until Conference.

Tolland and Crystal Lake.—The pastor, Rev. W. T. Johnson, enjoyed a very pleasant vacation at South West Harbor, Maine, a former charge. Old Folks' Day and Sabbath-school rally were combined on Sunday, Oct. 27, and were successful both in the attendance and interest. The finances are well in hand, and the droppings of a shower of spiritual refreshing are already falling. One promising young man has recently taken a decided stand for a Christian life.

Mashapaug.—Rev. D. G. Ashley, the pastor, writes: "The work opens auspiciously. The people seem to take kindly to the new pastor. Last Sunday 1 was received into full membership. Two weeks ago three young men came forward for prayers, and last Sunday evening they were received on probation."

Annual Conference.—The Annual Conference is to meet at Rockville, April 2, Bishop Merrill presiding. No church on the district has better facilities for this labor of love than are found here; and the trolley connections with the Manchester, Burnside, and East Hartford, the well-known hospitality of the people, and the fact that the pastor, Rev. W. A. Luce, has had experience in the arduous duties of providing for the entertainment of the Conference, give promise of a pleasant session. Those brethren in the far-away region of the Cape and the distant islands of the sea who have long been praying with their eyes toward the fertile valley of the Connecticut, will have the privilege of spending one week, at least, in one of its most delightful sections. How many of them will be allowed to tarry longer is one of the uncertainties which the removal of the time-limit has rendered even more uncertain. "Let patience have its perfect work."

SCRIPTUM.

New Bedford District

Taunton, First Church.—On Sunday, Nov. 3, 2 were baptized, 2 received by letter, 1 on probation, and 10 from probation into full membership. Rev. J. F. Cooper is pastor.

Cotuit.—The new church building continues a constant joy to the worshippers. Large congregations greet the pastor, Rev. C. H. Taylor. At the last communion 2 were baptized and 6 received into church membership. L. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—At the Preachers' meeting on Monday the following question was debated: "Resolved, that our church benevolences should be consolidated." Rev. E. M. Taylor, D. D., took the affirmative. He spoke of the multiplication of the collections so that they were in some cases an interference with the spiritual character of the public services. And sometimes it is true that the pastor shrinks from announcing special collections a week in advance because of the possible diminishing of the audience. He believed that the church should follow the spirit in commercial circles which is rapidly tending to combination. Practically he would be in favor of combining the Freedmen's Aid and Church Extension Societies, because their work is similar and related. He said that under the head of ministerial support he would put the pastor's salary, the presiding elder's salary and the apportionments for the Bishops and Conference claimants. He also affirmed his conviction that it would be better if we had but one great Missionary Society, formed by the combination of the General Missionary Society and of the Woman's Foreign and Woman's Home Societies in one organization, fully recognizing in it woman's splendid executive capacity. Dr. R. L. Greene said this was an age of specialists, not of combines and trusts. He believed the women of our church would object to any such combination as Dr. Taylor proposed; that the consolidation for ministerial support would mean a reduction of the pastors' salaries; and that the existence of the great organizations, with similar but not identical purposes, now acted as a stimulant in all directions, and that the present arrangement ought not to be disturbed.

Springfield District

Greenfield.—Revival services were held at this church during the first two weeks of October with gratifying results. The pastor was

assisted by Rev. Ralph Gillam, whose ministry was, as ever, both happy and efficient. As a result of six months' earnest effort on the part of the pastor (in which he has been heartily sustained by his people) and these special services 34 were received on probation, Sunday, Nov. 3, 12 by letter, 2 from probation into full connection, and 31 were baptized. This makes a total of 54 that have united with the church since Conference. Nov. 3 was a red-letter day for Greenfield. Probably more persons were received into the church on that day than on any other occasion during its history. Sunday, Oct. 27, Dr. Knowles held the third quarterly conference and preached an excellent sermon on "The Good Soldier of Jesus Christ." Rev. J. R. Hamilton, of North Adams, addressed a men's meeting at the church, Sunday afternoon, Nov. 3, giving a most remarkable address on "The Spiritual Vision." The church is prospering and the congregations are large both morning and evening. Mr. Stoddard visited the charge recently and secured 10 new subscribers for ZION'S HERALD. Rev. J. H. Stephan is the active and efficient pastor.

Springfield, Trinity.—The revival meeting closed on Wednesday evening, Oct. 30. The pastor, Rev. A. C. Skidner, reports about fifty converts, while the church has been quickened into new life. Many of these converts will be received on probation immediately. Sunday morning, Nov. 3, the pastor preached to an audience of six hundred from John 17:1, the theme being, "With Jesus in Prayer." The attendance at the Sunday-school was 330, and the collection \$11. The school was addressed by Mrs. Mary Grant Cramer, sister of General Grant. Three persons were converted at the evening service. The second and third quarterly conference will be held Nov. 13. A beautiful steel fence has at last been firmly erected on the solid curbing flanking Trinity Church. This was made possible by the munificence of a few friends of the church.

Merrick.—Sunday, Nov. 3, was a day of unusual power and blessing to this church. The pastor, Rev. F. M. Estes, received 5 persons on probation, 1 into full connection from probation, and baptized 6. A revival spirit obtains. Owing to the new order of the Albany Division of the New York Central Railroad, by which all freight-train hands run through from West Springfield to Boston and return instead of to Worcester and return, several families have moved to town from Worcester, some of whom attend this church, thus strengthening the society. The membership is growing steadily despite vigorous pruning of the records.

Monson.—Sunday, Nov. 3, the pastor, Rev. A. W. L. Nelson, received 2 persons into full connection from probation, 1 by letter, and 1 on probation.

Cotrain.—Evangelistic services are being conducted by the pastor, Rev. F. M. Pickles, who is being assisted by Mr. and Mrs. Hayes, singing evangelists. Dr. John D. Pickles, of Westfield, preached Monday evening, Nov. 4, when six persons started to live a Christian lives. Nov. 3, the pastor received 11 on probation. Greater results are expected.

Personal.—Rev. John A. Bowler, pastor of our church at Bondsville, sends the following account of a unique experience which he had recently in attending a funeral: "The place of the funeral was on the line of the electric cars in Bondsville. At the close of the service the body was borne to the cemetery in a hearse, while the bearers, mourners and friends took a special car to the cemetery which was on the

car-line four miles away. The unique feature was the substitution of the special car for hacks and carriages." F. M. E.

How a Woman Paid her Debts

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer, and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

CHURCH REGISTER

W. F. M. S.—Annual meeting of Dover District W. F. M. S. will be held Wednesday, Dec. 4, at Dover, N. H. Sessions at 10.30 a. m., 2 and 7.45 p. m. Miss Elsie Wood of South America will be present all day, and address the meeting in the afternoon and evening. Lunch will be served by Dover ladies. A full attendance is desired. H. B. L. PERKINS, Rec. Sec.

W. F. M. S.—The annual meeting of the Boston District Association will be held at Highlands Church, Mt. Bowdoin, Dorchester, Thursday, Dec. 5. Sessions at 10 and 2. Reports from auxiliary and district officers in the morning. Different phases of our work will be presented by Miss Clara Cushman and Miss Mary E. Holt. Address by Miss Elsie Wood of Peru. Basket lunch. Grove Hall or Meeting House Hill cars marked "Dorchester" pass the church. Get off at Dakotah St. CARRIE B. STEELE, REC. SEC.

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DR. BYE'S Balm Oil for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret, gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

Important Announcement

Owing to the illness of Dr. Henry G. Weston the lecture of Dec. 2 in the Association's Popular Bible Course, Boylston and Berkeley Sts., will be given by Rev. Cortlandt Myers of Brooklyn. Subject to be announced. Pastors who so kindly gave this course a pulpit notice are further asked to mention this change.

Should your pipe or reed, church or chapel organ need any repairs, now is the time to have it done before the holiday season.

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W. F. M. S.—The annual meeting of the West Division Norwich District Association will be held in South Manchester, Wednesday, Dec. 4. The morning session at 10.30. Miss Clara M. Cushman will speak at the afternoon session. Lunch served by the ladies of the church.

MRS. SANDFORD M. BENTON, Dis. Sec.

W. H. M. S.—The regular meeting of the Executive Board of the W. H. M. S. of New England Conference will be held in Bromfield Street Church, Monday, Dec. 2, at 2 o'clock.

GERTRUDE K. WHIPPLE, Rec. Sec.

"The Conference" vs. Dominion Line

The growing popularity of a winter voyage to the Mediterranean has led the Dominion Line of Boston to establish a new service thither, direct from this city, by means of its palatial steamers, equipped with all the elegance of modern travel which has distinguished this line from its inception. Jealous of so formidable a rival, the ten steamship lines, composing the "Mediterranean Conference," and hitherto controlling the freight and passenger traffic between the ports of the United States and the Mediterranean, are interposing every possible obstacle to the Dominion Line's enterprise, interfering unfairly with the agents who sell its tickets, and in other obnoxious ways establishing a "boycott" against the Boston line. This business has thus far been conducted in New York, and while the combined lines naturally look askance upon a new competitor, they must admit that the traffic is growing so rapidly as to invite and stimulate competition. The people of Boston and New England, in view of the results attained by the Dominion Line, which in reopening communication with this port and the Mediterranean has taken the initial steps towards the restoration of a profitable traffic enjoyed by our shipping merchants years ago, and greatly increasing the importance of the port of Boston, will hold up the hands of the local line and withhold their sympathy from a combination, whose methods suggest the tyrannical rule of trades unions, in its most arrogant form. The outcome of the controversy is awaited with interest, with the sympathy of New England surely on the side of the Dominion Line. This was most emphatically evidenced in the strong resolution in favor of the Dominion Line's enterprise, recently adopted by the Boston Chamber of Commerce.

SEMI-CENTENNIAL AT ATHOL.—The 50th anniversary of the church at Athol will be observed on Sunday, Monday and Tuesday, Dec. 1-3. Banquet Tuesday evening, with reminiscential addresses by old pastors and presiding elders. Anniversary sermon by Prof. M. D. Buell.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the quantity and quality of milk. Mellin's Food is better than alcoholic stimulants for nursing mothers, as it produces no undesirable after effects.

ONE HUNDREDTH ANNIVERSARY.—The church at Hopkinton will celebrate its 100th anniversary, Dec. 1-4. The pastor, Rev. W. A. Thurston, will deliver a historic discourse Sunday morning and Bishop Mallaleu will preach in the afternoon. An interesting program is provided for each day. On Wednesday the Circuit Preachers' Meeting and the Circuit Epworth League will meet at the church.



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Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of pure, refined Paraffine Wax. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each pound cake. Sold everywhere. Made by STANDARD OIL CO.

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Were awarded six medals, two gold, for supreme merit at the Pan-American Exposition. Never exhibited without an award of Gold Medal. Did you see the Larkin advertisement in ZION'S HERALD of Nov. 13. Don't miss this opportunity for economy. *Larkin Soap Co.* Larkin St., Buffalo, N. Y.



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BURROUGHS—STEVENS—In West Kennebunk, Me., Nov. 6, by Rev. W. F. Marshall, Harry H. Burroughs and Miss Olive Blanche Stevens, all of Kennebunk.

NOBLE—KIMBALL—In West Kennebunk, Me., Nov. 2, by Rev. W. F. Marshall, Alpheus A. Noble and Mrs. Melissa Kimball, both of Kennebunk.

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W. F. M. S.—The annual meeting of the Lynn District Association will be held at Lafayette St. Church, Salem, Friday, Dec. 6. Sessions at 10 and 2.30. Annual reports in the morning, with a report from the Branch meeting at Portland and gleanings from the General Executive. In the afternoon Miss Elsie Wood will give an address, and the Standard Bearers will furnish an entertainment. Lunch served at 12.30 for 15 cents. Lynn cars pass the door. MRS. N. B. CHASE, Rec. Sec.

DEACONESS HOME RECEPTION.—The 12th anniversary of the Deaconess Home and Training School will be observed on Monday, Dec. 2. All friends of the deaconess work are invited to visit the Deaconess Home, 693 Massachusetts Avenue, in the afternoon and evening. In the evening a reception will be given to the Training School and the members of the Hospital family.

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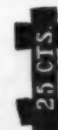
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Annual Convention -- W. H. M. S.

Reported by MARTHA VAN MARGER.

The twentieth annual convention of the Woman's Home Missionary Society of the Methodist Episcopal Church met in St. Andrew's Church, New York city, under the most favorable auspices, on the morning of Nov. 6. The church was well filled with delegates and visitors, and the hospitality of the entertaining Conferences—the Newark, New York East, and New York—was made apparent at the very beginning. The most admirable arrangements had been made by the three Conference societies for this meeting. Delegates and visitors were met at the door by the genial hostess of the convention, Mrs. Mary Fisk Park, who, like her gifted and beloved father, Gen. Clinton B. Fisk, has the rare gift for remembering names and faces.

After the opening devotional exercises, roll-call, seating of delegates, and election of assistant secretaries, addresses of welcome were given. First, to St. Andrew's Church by Dr. J. O. Wilson, the pastor; to the hospitality of the Newark, New York East, and New York Conferences by Mrs. Anna Kent, Mrs. J. A. Secor, and Mrs. W. F. McDowell; and to the churches of the three Conferences by Rev. H. A. Butt, D. D., Rev. J. H. Willey, D. D., and Rev. Andrew Longacre, D. D. These addresses were notable in every case for their warmth and vigor, and were greatly enjoyed. Miss S. M. DeLine, the capable corresponding secretary of the Rock River Conference Society, Chicago, Ill., gave excellent response to these greetings, and this part of the inspiring opening service was closed by singing "Blest be the Tie that Binds."

The usual reports of the principal officers followed, all of which were of a high order of excellence, the annual report of the corresponding secretary, Mrs. Della Lathrop Williams, being especially rich and profound in suggestion and spiritual inspiration.

The report of the treasurer, Mrs. George H. Thompson, always received in silent expectancy, brought no disappointment, although it showed the sum total of receipts—\$234,246.21—to be somewhat less than the whole amount reported last year. This, however, reveals no falling back, but in reality a considerable advance, since the largest bequest the Society has as yet received—the goodly sum of \$22,500—was paid into the treasury last year, and a second bequest of \$15,000 came into the treasury only a few days too late to be included in this year's receipts.

The work of this constantly expanding Society is carried on under twenty-one bureaus, in charge of trained and competent secretaries, whose reports are a feature of the meeting. Only eight minutes can be allowed the earnest woman who has carried her homes, and schools, and missions, and still more the unreached need, upon her heart during the year, in which to present her work, her missionaries, and her wide, untilled territory!

It is quite impossible, in the brief record of the convention, to adequately present any true picture of the varied operations of the Society. A vivid story of life in the Rescue Home in San Francisco, and the awful conditions from which the wretched slave girls are taken, supplemented by a thrilling appeal from Miss Margaret Lake, the refined, heroic girl missionary, who is daily risking life and health in behalf of these children of the East whom she loves, is followed perhaps by a calm, clear setting forth of the every-day routine work of character-building in one of our Southern Industrial Homes; and this perhaps gives place to a plea for Indian women and children, or a glimpse of life in Alaska, or a bugle-call to till the fair fields of Porto Rico, or a glimpse of conditions in the mountain region of the South, and a pathetic picture of the mountain girl longing for such help as we can give if we will. Again, the faces of homeless little children come before us, and we listen with tender interest to the story of growth and satisfactory Christian development in our beautiful or-

phanages—Watts de Peyster Home at Tivoli, New York, Mothers' Jewels' Home at York, Neb., and Cunningham Orphanage at Urbana, Ill. Each year new proofs of the value of this work rejoices the hearts of the good women of the Society, as, for instance, the announcement by Mrs. Anna Kent, secretary of Bureau for New Mexico, that the missionaries about to enter upon work in El Paso and Las Vegas would each have a Mexican girl trained in Harwood Home as her assistant; and the statement that the first Industrial Home founded by the Society for the training of colored girls, which is in Atlanta, Ga., is also the first to send out a trained colored deaconess, and likewise a missionary to Africa.

The reports of Conference corresponding secretaries were, as usual, full of inspiration and encouragement, although the reading of many of them had necessarily to be omitted, owing to lack of time. They are published in full, however, in the annual report.

An afternoon and evening were given to the representation of deaconess work under the direction of Mrs. Jane Bancroft Robinson. The growth of this interest is almost phenomenal; it is impossible to keep pace with the demand for parish and nurse deaconesses. The hospital interest is also growing, and during the past year Graham Hospital in Keokuk, Ia., has been given into the care of this Society. It opened Sept. 18, and has made a most excellent beginning, with two deaconess nurses and a deaconess chaplain.

The reports of the Rest Homes of the Society, the Deaconess Training Schools, and the newly established Training Home for colored workers, were all full of interest. Dr. C. W. Gallagher, president of the National Training School in Washington, D. C., gave a forcible address in the evening, as did also Miss H. A. Bancroft, field secretary of the Deaconess Bureau. Rev. Dr. Bovard, of San Francisco, editor of the *California Christian Advocate*, spoke in an entertaining and interesting manner concerning the work of deaconesses on the Pacific Coast, and was followed by Miss Margaret Lake, missionary to the Chinese in San Francisco. Mrs. Jane Bancroft Robinson, who was down for an address, generously gave her time to these visiting friends from the Pacific Coast.

A strong report of the work of the Society in Utah was given by Mrs. B. S. Potter, of Bloomington, Ill., secretary of the Bureau, who was followed by Dr. W. O. Campbell, representing the Interdenominational Council of Home Missionary Women, who are centering their efforts at this time around the securing of an anti-polygamy amendment to the Constitution of the United States. Strong resolutions submitted by Mrs. Potter were unanimously and heartily adopted.

The convention sermon before the Society was preached in the entertaining church by Rev. J. O. Wilson, pastor, and was an earnest and manly plea in behalf of home missions. The twenty-first anniversary of the Society was observed in the same church on Sunday evening, with Mrs. Clinton B. Fisk presiding. The corresponding secretary and treasurer each gave an abstract from her report, and Mrs. W. P. Thirkield, of Cincinnati, O., delivered the annual address. This was a forcible presentation of the many-sided work of the Society, given by a woman of large culture and wide experience in philanthropic work.

A sadness was cast over the convention on the very first day of the meeting by the announcement of the serious illness of Mrs. James Dale, secretary of the Bureau of Supplies. The following morning her death was announced, and a brief but appropriate memorial service was held. Mrs. Dale was one of the charter members of the Society, full of love and good works, and she confidently expected to participate in this convention; but her sudden call to come up higher has opened for her new activities.

The well-known faces of leaders in the work of the Woman's Foreign Missionary Society and King's Daughters were seen in our gatherings from day to day, and several of these, including Mrs. W. B. Skidmore, Mrs. Bishop Foss, Mrs. J. H. Knowles, Miss Louise Manning Hodgkins and Miss P. J. Walden, of the W. F. M. S., and Mrs. Bottomo and Mrs. M. L. Dickinson, of the King's Daughters, were introduced, and cordially greeted their sisters of the Society. The convention was also favored with the presence of many noted men of Methodism, whose hearty words of cheer briefly given were highly appreciated. The celebration of the holy communion

on Saturday brought together not only a great company of women from all parts of our land, but over twenty of our ministers, including the saintly Bishop Bowman.

A delightful episode was the presentation of a silver loving cup and a great sheaf of American Beauty roses, with birthday greetings, to Mrs. Clinton B. Fisk. Dr. J. M. Buckley, a lifetime friend, presented them in the name of the Society in a unique and eloquent speech, closing with the toast, "Here's to the health of the body of the Woman's Home Missionary Society, and here is to you, its head! Take the cup, look in it, and see reflected the love of the women." The cup, an elegant one, exquisitely etched, bears the inscription: "To our beloved president, Mrs. Clinton B. Fisk. Strong, loving and true. From the Woman's Home Missionary Society of the Methodist Episcopal Church. November 24, 1901, New York city."

The resignation of Mrs. H. C. McCabe, editor of *Woman's Home Missions*, was accepted with regret, and a series of highly appreciative reso-

A New Departure

A New, Effectual and Convenient Cure for Catarrh

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes,



douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

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Wm. Zimmerman of St. Joseph relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary."

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it."

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tutions were passed with hearty unanimity. Miss Martha Van Marter was elected editor in her place. The general officers were re-elected, as were also the managers and heads of committees, with the addition of a new manager, Mrs. M. T. McGuffin, of Chicago, Ill., in the place of Mrs. James Dale, deceased.

Steps have been taken to open new work among the mountain whites in North Carolina and in Boaz, Ala., among the Cubans in Key West, Fla., and settlement work in Springfield, Ill.

The spontaneous and hearty pledging of the Conference societies was most inspiring. It continued to the very close, and the sum total of moneys appropriated for the coming year's work is in excess of \$300,000, with a large amount of pledges for the same.

The beautiful banner of the Reading Circle Bureau was this year presented to Baltimore Conference, the one reporting the largest number of readers for the year.

Cordial invitations for the next meeting were extended from San Francisco, Cal., and Kansas City, Kansas. The convention accepted the invitation to Kansas City.

The closing exercises of the convention, conducted by Mrs. Della L. Williams, were brief, but deeply spiritual and earnest. Thus closed the largest and most enthusiastic convention yet held by this Society, characterized by intelligent fervor, broad optimism, unprecedented giving, and a breadth of view which gives large promise for the future.

W. F. M. S. Notes

—Sixty-one were enrolled as Standard Bearers at Nashua, N. H., recently by Miss Clara Cushman. Our "commander-in-chief" has already an army nearly three thousand strong.

—Mrs. S. S. Strout, of Woodford, Me., is the new secretary for Portland District. The Branch welcomes this good friend of the work to her new position.

—The Northwestern Branch has already set apart nine of its workers to be Standard Bearer missionaries, and it is expected that a sufficient number will soon be enlisted to support them in the field.

—One of our members has opened her home to Miss Shibata, of Tokyo, who is studying music in Boston in preparation for teaching in our mission schools in Japan. Miss Shibata has already spent a year at Forts Institute.

—Miss Imhof, one of our missionaries in Japan, received injuries on April 29, 1894, from a stone thrown by a reckless boy, by which she lost the sight of one eye. The Christians of that city meet every year on the anniversary of that event, and send a telegram to Miss Imhof. If she is away from Japan, a letter is sent.

—Miss Agnes McAllister, who has spent eight happy years as a missionary deaconess in Africa, tells of her astonishment at an "old-fashioned" revival which broke out among her pupils. As she had been trained in the Presbyterian Church, she hardly knew how to guide the singular but blessed movement. The results, however, were what any church would recognize as beneficial.

—The November meeting of the Union auxiliary of Providence, R. I., was favored with the presence of Mrs. Wm. Butler, who delighted all present with her account of the recent General Executive. At the close of her talk each member received one of the souvenir buttons.

—Miss Griffiths writes: "In Ogawa a Christian physician told us how the beautiful death of a Christian nurse had led to his own conversion a few years ago. He had been notorious for his drinking and other bad habits, but is now an upright, humble follower of the Lord Jesus. He invited me to baptize his baby granddaughter!—which suggested a talk on the Discipline."

—The question of the name of "Standard Bearers" for the work among our young women was thoroughly discussed at the recent meeting

of the Executive Committee in Philadelphia. It was decided that those who prefer to retain the name of the "Young Woman's Foreign Missionary Society" should be at liberty to retain it, but that those who prefer any other name should use "Standard Bearers." The badge may be used by all Young Woman's Foreign Missionary Societies.

—"Via Christi" will be largely used in all Societies during the coming year. Mrs. Park has prepared a booklet for the use of those who have not the time to study all the text-books for their information. "Earliest Missions in All Lands" is introduced to supplement, not to supplant, "Via Christi."

The Practical Test

"Very Dear Brother Kidder:

I am glad to bear witness to the efficiency of your plans for money raising. By the use of them my church that has been recently built in this city at a cost of \$22,500 carries now a mortgage of only \$5,000. So that more than \$17,000 has been raised by the use of your plans. They surpass anything I have ever used.

Very truly yours,

J. LULLA COOPER.

Hartford, Conn., May 13, 1901."

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OPEN DOOR OF EMERGENCY

REV. A. B. LEONARD, D. D.

THE General Missionary Committee, which held its annual session in Pittsburgh recently, was brought face to face with an emergency never before experienced in its history. The treasurer's annual report revealed the fact that expenditures had exceeded receipts by the sum of \$96,556.85; or, in other words, a debt had accrued amounting to the sum named, the reason for which was fully set forth. All the money received had been as economically expended as human wisdom could devise, and there was nothing to lament but the necessity of reducing the appropriations to a point, which, in many instances, will not only cause serious embarrassment in administration, but the loss of valuable work on the field. Our trouble does not arise from failure, either in the home or the foreign field. It is our unparalleled success during the past twenty years that has caused the embarrassment. The work has grown so rapidly that it has far exceeded our income. Our faithful missionaries have toiled, and God has given them success. They have stormed the strongholds of the enemy, but the rank and file of the church have not adequately supported them. They must fall back, or the church must come to their rescue. God said to one of the seven churches in Asia, "Behold, I have set before you an open door," and He is saying the same thing to the Methodist Episcopal Church today. During the century that has so recently passed into history, the doors of the nations have been thrown wide open. Less than half a century ago the prayer was, "O Lord, open the door!" The prayer has been wonderfully answered, and now we are slow of step to enter the open doors. Bishop Thoburn said at the mass meeting in Christ Church in Pittsburgh, during the session of the General

Committee, that there are 100,000 people in Southern Asia urgently asking for baptism, reception into the church, and spiritual instruction. The Bishop said that in the early days of his missionary life he was anxious to find even one person who wanted to be baptized and received into the church, and now vast multitudes are ready, but there are neither missionaries nor native preachers to send to them. Could we but meet the emergency, the membership of our church in that country would exceed 200,000 in less than half a decade. In that great field "the kingdom of heaven suffereth violence, and the violent take it by force."

The recent political troubles in China have opened that vast empire, with its 400,000,000 of people, to the Gospel as it has not been heretofore. In Japan and Korea a great spiritual awakening has set in, and thousands are turning their faces toward the light. The Dark Continent is being permeated with the rays of the Sun of Righteousness, which begins to "arise with healing in His wings." David once said, "Ethiopia shall stretch out her hands unto God," and we see the fulfillment of his prophecy.

There is no limit to our opportunity in Africa, except such as is imposed by lack of means to send out the heralds of the Cross. Continental Europe is being shot through and through with Gospel light. Half a century ago Roman Catholic Europe was intolerant, and Protestant Europe but little better. Then one could not enter Rome carrying a copy of the New Testament. Now the Gospel can be preached in that city as freely as in any city in America. When the Methodist preachers commenced their work in Germany fifty years ago, they were often haled before magistrates, and sometimes fined and cast into prison. Now in many parts of the empire there is full religious

liberty, and where restrictive laws still exist they are seldom enforced.

Shall we enter the open doors, or shall we sound a retreat? We have reached a point where we must retreat unless the church increases her gifts to the cause of missions. There are only a few comparatively who are giving to this cause up to the line of ability. The vast majority of our people could double their gifts in 1902 without even touching the line of self-sacrifice. The conscience of the church must be awakened. Only the pastors, aided by the Holy Spirit, can do it. One sermon a year on missions will not do it. There must be "line upon line, and precept upon precept," from the pulpit. Our great official press must furnish the facts week after week, and blaze with missionary fire. Repeating the prayer every Sabbath, "Thy kingdom come, Thy will be done in earth as it is in heaven," will not do it. The very familiarity of the people with our Lord's Prayer has deprived it of its power. It is repeated again and again without any real impression of its meaning. The church must be awakened to mighty prayer to Almighty God, not so much at first for the unsaved heathen as for itself, that it may be aroused from its lethargy and delivered from its selfishness. The monthly Missionary Concert Prayer so earnestly urged in our Discipline should be immediately established in every congregation where it does not already exist. At these meetings the obligation imposed by our Lord in the great command, "Go ye into all the world, and preach the Gospel to every creature," should be laid upon the conscience of every disciple; and the precious promises of the Old Testament and the New, giving assurance of the triumph of the kingdom of God in all the earth, should be recalled to inspire confidence and hope, and the duty and privilege of giving should be solemnly enforced. The Epworth Leagues should be made centres of missionary intelligence and zeal, and the Sunday-schools thoroughly organized and utilized. In a word, the whole church must be awakened to the greatness of its opportunity and duty. God is calling upon us as a church, by the open doors that are before us, by His providence that has filled our hands with wealth, by His Word which commands us to consecrate our lives and our substance to His service, and by His Spirit working in us. May the whole church heed His call!

Valuable Lectures

There has just been concluded the third course of six lectures in each course, in three successive years, by the pastor of the Watertown Church, Rev. I. H. Packard, who has been responsible for each course and given fifteen of them himself; the other three were in exchange for his, two of them being given the present season by Rev. Dillon Bronson whose subjects were the "Yellowstone Park," and "Japan, and its People," both very instructive and interesting, given in first-class manner and highly appreciated by those who heard them. All these lectures were given by Mr. Packard in the interest of the church debt, which has received over \$1,300 in liquidation thereof. The people of the town have had no such instructive and entertaining lectures for many years, if ever before. They have been well sustained by the presence and patronage of the people of all classes, who have been richly rewarded for the cost in money (only a dollar) for the course of six, all with fine stereopticon views, a hundred or over to each lecture, operated by his son, Dr. Fred Packard. These lectures have added much to the credit and reputation of Mr. Packard by his clear discrimination of what would be most entertaining, by the vast extent and variety of the subjects treated, and the strong application of any points which were specifically moral or religious. The subjects generally are foreign cities and countries, but the last lecture of the latest course was on "Washington and its Great Men." A more comprehensive hour and a half of hearing and seeing was never before realized in Watertown. E. F. P.

Rheumatic sufferers find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles.